

1742.

HISTORY
OF
BAPTIST CHURCHES
IN
MARYLAND.

1885.

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OF



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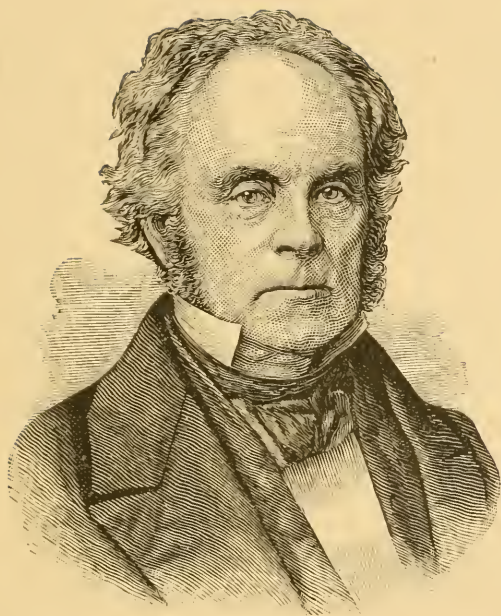
MARYLAND BAPTIST UNION ASSOCIATION.



Baltimore:

PRINTED AND PUBLISHED BY J. F. WEISHAMPEL, JR.
360 W. BALTIMORE STREET.

1885.



REV. GEORGE F. ADAMS, D. D.

Engraved for this work from a photograph taken in 1850.

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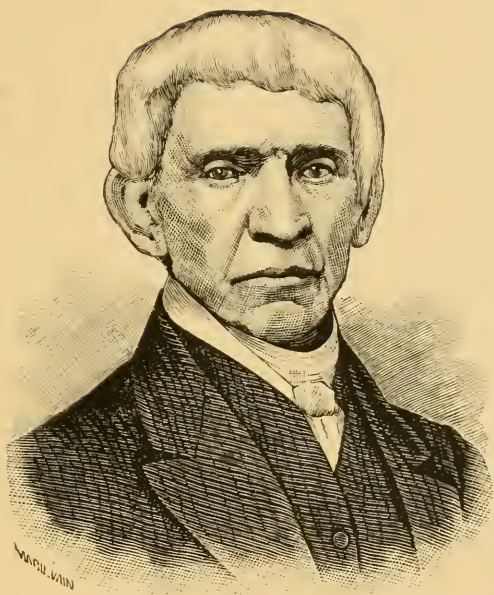
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WILLIAM CRANE.

INTRODUCTION.

FOR twenty-five years past, a Committee has been appointed annually by the Maryland Baptist Union Association, to prepare and publish a history of the Churches connected with this body. For various reasons the work failed of accomplishment. It was only by repeated appeals from the Committee and the personal attention of the late REV. DR. GEORGE F. ADAMS, (to whom the task was entrusted during his employ as Missionary of the Association,) that any progress was made toward the compilation of the necessary materials. At his decease, in April, 1877, he left a number of sketches of the Churches, which have been preserved to this date. A few others had been obtained from various sources. But the completion and publication of the histories seemed to be still distant, when the following report was made to the Association in October, 1883:

"REPORT ON THE HISTORY OF THE CHURCHES.

"YOUR COMMITTEE believe that a short, comprehensive, readable History of our Churches would result in good. That we may have such a History, we recommend that all requisite manuscripts in the possession of this Association be turned over to our BRO. J. F. WEISHAMPEL, JR., with the request that he canvass the Churches, and if sufficient subscribers can be obtained to justify him in the work, then he may complete the manuscripts and publish said History at the earliest possible day. If after a canvass of the Churches he finds the work cannot be done without incurring loss to himself, then he shall report to the Board, returning the manuscripts, and the Board shall take such action as they may deem necessary.

W. JUDSON BROWN,
GEO. W. NORRIS,
FRANKLIN WILSON,
J. C. ALLEN,
F. W. KING,
E. B. MORRIS."

This Report was adopted and referred to a new Committee, consisting of REV. H. M. WHARTON, REV. DR. FRANKLIN WILSON and the writer.

The Churches were then canvassed and, after several months of effort, a sufficient number of subscribers was obtained to encourage the publication, as proposed. The manuscripts were then turned over to the undersigned, in accordance with the recommendation of the Association.

These manuscripts were in some cases too lengthy to be embodied in a "short, comprehensive, readable history," and all of them were so incomplete as to require considerable additional writing. Many of the Churches were not reported at all, and several which had been described had become extinct. The sketches of DR. ADAMS give evidence of painstaking, and are creditable to his industry, but he had prepared them in view of a much more voluminous work. It became necessary therefore to condense them, as well as to add notes of the last eight years' history.

In view of these difficulties, the Publisher desires to state that he has made the best use of the materials that his experience and judgment have suggested—extracting from them all the information necessary to a "comprehensive" history, and adding all the important facts that were obtainable after a diligent search, with the able assistance of REV. DR. WILSON and others. He has also prepared new sketches of the Churches which had not yet been described, and of other

matters worthy of record, including preliminary notices of the Baltimore and the Maryland Union Associations. While brevity has been observed as the rule of the compilation, nothing of value has been omitted; but only those Churches now connected with the Maryland Union Association are noticed particularly.

To insure accuracy, all the proof-sheets have been submitted to well-informed members of the Churches for their approval. This accounts for much of the delay in passing the forms through the press.

Due credit is given in the Index or the text, to DR. ADAMS and others, whose manuscripts have been used.

Though lacking in literary excellence, from the necessity of enforced brevity, the variety and scantiness of materials, and many interruptions and emendments during its preparation, this compilation may be relied upon as generally accurate, and it will doubtless be valued as a permanent treasury of reference.

The volume is now committed to the brotherhood in the hope that, while observing its deficiencies, they may hereafter take greater pains to preserve a record of their Church work for the historian of the future. But, beyond this hope, it is devoutly prayed that these histories may encourage them to bolder advances, to greater consecration, to increased sacrifices, and to a more united effort in the faithful and persistent spread of a pure gospel.

J. F. WEISHAMPEL, JR.

BALTIMORE, JULY 1, 1885.



We are indebted to Messrs. L. H. Everts & Bro., Philadelphia, publishers of Dr. Cathcart's valuable Baptist Encyclopedia, for electrotypes of the following illustrations: The Eutaw Place Church, and the portraits of Rev. Dr. J. W. M. Williams, Rev. Dr. Franklin Wilson, Rev. Dr. Wm. T. Brantly and Mr. William Crane.



REV. FRANKLIN WILSON, D. D.



HISTORY OF BAPTIST CHURCHES IN MARYLAND.

EARLY HISTORY.

FIRST things are interesting. The "first step" is proverbial. The first stone laid in a foundation may aid in supporting a beautiful palace or a lofty monument. In this day of centenary celebrations, every one is looking backward to the first beginnings of the great enterprises which now occupy public attention. Among the movements most interesting to the lovers of religious progress is that of the Baptist Denomination in the State of Maryland. It will surprise some to learn that we also have a centenary to observe, and that 1884 closed a century since the organization of the First Baptist Church in Baltimore, with which began here the regular growth of our Denomination. One hundred years!—and what has been the rate of our progress? These pages will show. The only consolation we may derive from the answer herein given is, Truth is ever of slower growth than Error, and also that the future promises more abundant success than the past.

We must, however, look about fifty years further back, to notice the partial dawning of Baptist sentiment in this State. It is true that in that age the Churches were not characterized by missionary aggressiveness, but it must be remembered that the evangelical spirit now animating our Denomination has been awakened to activity within the present century and has been the growth, strictly speaking, of only the last seventy years. But in other respects, that of civil and religious liberty, of Church ordinances and a pure gospel, the Churches were ever zealous and ardent, not only in the North, in Virginia and the South, but in Maryland.

In 1872, the Maryland Baptist Union Association requested Rev. Joseph H. Jones (since deceased) to prepare a history of the old "Baltimore Baptist Association," which was published in a small pamphlet, and is now out of print. It is from this work that we have extracted the facts recorded in this chapter, and also prepared the accompanying Table of Statistics.

The first Baptist Church of which we have any account in this State was organized by members of "General Baptist" Churches, from England. A Mr. Sater, who had settled at Chestnut Ridge, in 1709, with other persons of similar views, built a meeting-house there, and in 1742, constituted a Baptist Church, which numbered at the time fifty-seven members.

In 1754, some fourteen members who differed with their brethren on some points of the doctrine of Election, withdrew from the Chestnut Ridge "General Baptist" Church, and organized a "Particular Baptist" Church at Winter's Run, Harford County. Benjamin Griffith and Peter P. Vanhorn are specified as assisting in the constitution of the new Church and its admission into the "Philadelphia Association."—In 1756, the body became known as "Harford Baptist Church," and called Rev. John Davis to its pastorate. This excellent man was then thirty-five years old and remained pastor for *fifty-three* years, leaving behind him a long record of good work. Through his zeal, Harford church became the progenitor of the Maryland Baptist Associations. In 1781, the "General Baptist Church" at Chestnut Ridge had become *extinct*, and in its place in the same building, another Church had been organized by Bro. Davis and his brethren.

They also organized missions at Patapsco and Westminster, with a total membership of 138. Subsequently, these faithful workers established Churches at Taneytown and Gunpowder, and in 1785, eleven members of Harford Church took letters and organized the "*Church of Baltimore*," with Elder Lewis Richards as their pastor. They built a meeting house on the corner of Front and Fayette streets, on the present site of the shot tower. This Church also joined the Philadelphia Association. Churches had also been constituted at Frederick City, Hammond's Branch, Seneca, Montgomery Co., and at Huntington, Pa. This brings us to 1793. In that year *six* of these Churches met by delegates in Frederick and organized a new Association, which they styled at first, the Baptist Association of the Western Shore of Maryland, to distinguish it from the Salisbury (Eastern Shore) Association, but in 1794, upon the adoption of a Constitution, it assumed the title of "Baltimore Baptist Association."

BALTIMORE BAPTIST ASSOCIATION.

THE names of the Churches and delegates originating this body were as follows:—HARFORD, Alex. Lemon, John Prichard, Abs. Butler, J. Davis; representing 106 members. FREDERICK TOWN, Thos. Beatty, Joseph Coleman, Elijah Beatty, Absalom Bainbridge; 36 members. HAMMOND'S BRANCH, Brice Gassoway, James Warfield, Chas. Rogers; 29 members. TANEYTOWN, Thos. Jones, Benj. Cornel, David Walter; 27 members. SENECA, Lawrence Alnutt, Howard Griffith, Nich. Dorsey; 52 members. HUNTINGTON, Pa. Samuel Lane; 16 members.—Total, 226 members.

As already stated, we have compiled a Table from Bro. Jones' pamphlet, in which is given a record of the meetings of this Association for forty-two years, and we shall therefore mention in this sketch only such occasional items of general interest as may be necessary to indicate the character of its work.

In 1795, the First Church of Baltimore joined the Association, with 65 members, "being orthodox in principles and practices." The venerable John Davis wrote the "Circular Letter" on "Strong and Weak Faith." The ministry were urged to missionary efforts throughout the State and were appointed to preach in destitute places.

In 1795, a Church at Fell's Point was organized by Rev. John Healy, but being considered lax in doctrine, like some of the English Churches, their application for admission into the Association was denied. This caused a contention. Pamphlets were written by John Stow, Wm. O. Lock and others of the Fell's Point Church. In 1807, this Church, now called "Second Baptist Church," applied again for admission, and "being found in the same practices and belief as held by this body, were unanimously received." The Association now consisted of sixteen Churches, as follows: Harford, First Baltimore, Frederick, Taneytown, Tuscarora, Old Seneca, Huntington, Hammond's Branch, Sideling Hill, Pleasant Valley, Washington City, Gunpowder, Sater's, Upper Seneca, Conalaway and Second Baltimore. The ministers were: John Davis, Lewis Richards, Absalom Butler, William Parkinson, William Gilmore, William Clingham, John Welch, Thomas Runyan, John Cook, Samuel Lane, Benjamin Green, O. B. Brown, George Grice, Edward Choate, John Healy—fifteen, and the membership 748.

In 1808, an address was prepared by order of the Association, and presented to President Thomas Jefferson, to which he replied. In 1809, the Association met with the First Church of Baltimore. This

year Elder John Davis died, aged 87 years. In 1815, Spencer H. Cone's name first appears on the minutes as clerk. This year the British burned the National Capitol and were defeated at Baltimore. Our ministers preached in Anne Arundel, Prince George, St. Mary's, Baltimore and Montgomery counties, also at Hagerstown, thus showing the early missionary character of their practices. In 1818, resolutions were passed favoring the Baptist Board of Foreign Missions. In 1819, the Circular Letter concluded with the following forcible language on Foreign Missions:

"Is there no honor, dear brethren, in being zealously engaged in this great and glorious cause? Shall our sympathies for the perishing heathen, both at home and abroad, be suffered to evaporate in our offering up petitions on their behalf? What evidence do we exhibit, either to ourselves or to others, of the sincerity of our prayers, while our active exertions, while our contributions do not correspond with our words? Say not because the work is great and our individual means circumscribed, that the little which we can do will be of no avail: *God hears the beggar's prayer and accepts the widow's mite.* Who can contemplate the signs of the times, the interesting and amazing extent and variety of means that are now in successful operation in various parts of the world, for the accomplishment of God's gracious promises concerning his Church, without wonder, love, and praise? To what, short of the Divine agency, can we attribute the general missionary spirit which pervades Christians in both hemispheres. To what other cause can we ascribe the formation of such extensive and opulent societies, as now exist throughout the civilized world, for the translation, printing and gratuitous distribution of the word of life among people of every language and in every clime? Truly we may say, *this is the seed time.* We see the showers of divine influence descending in various directions, and confidently hope that the glorious, the abundant harvest will speedily follow. In addition to these might be mentioned the numerous and important Associations which are spreading over countries professing Christianity with such astonishing rapidity, for the communication of moral and religious instruction, through the medium of Sabbath schools. The benefits already derived to thousands from these institutions, both in Europe and America, who would otherwise have been abandoned to ignorance and vice, is beyond the power of the human mind to calculate."

In 1821, Old Seneca and Hammond's Branch Churches, under charge of Rev. Plummer Waters, having become opposed to the plan of conducting Missionary Societies, withdrew from the body. Rev. Luther Rice, the well known advocate for missions and education, was present, and was invited to a seat.

In 1822, the Second Church withdrew. On motion of Bartholomew T. Welch, the First Church was *excluded* from fellowship, on account of "deviation from the faith." In 1826, the Second and First Churches seem to have corrected their differences and are reported in attendance. Elder Grice, pastor of Sater's, died. In 1827, the "Central Baptist Church" of Washington was received, Elder George F. Adams being one of its delegates. In 1828, the Black Rock Church was received. Ministers present in 1829: F. Moore, Thos. Leaman, John Healy, Edward Choate, R. H. Neale, C. Polkinhorn, Edmond J. Reis, R. B. Semple, George F. Adams, Eli Scott, T. Barton, O. B. Brown, W. Wolford, Frey, Lynd and Marders. The Memoirs of Mrs. Judson were recommended. 1832, Death of Elder Lewis Richards. 1835. The Religious Herald and Christian Index having published a statement that many of the ministers of this Association did not preach to the unconverted, a lengthy denial was entered upon the minutes, and published.

In 1836, the Association met at Black Rock, but from some cause it was thinly attended, only twenty-eight persons being present, and seven of them were not properly authorized delegates. The person elected moderator was not a member of the body. The anti-missionary members immediately forced the adoption of the following Resolution:

"WHEREAS, a number of Churches of this Association have departed from the practice of the same, by following cunningly devised fables, uniting with and encouraging others to unite in worldly societies, to the great grief of other Churches of this body, there cannot be any fellowship between principles so essentially different, Therefore, *Resolved*, That this Association cannot hold fellowship with such Churches, and all that have done so be dropped from our minutes."

Upon this, the representatives of the following seven Churches withdrew: Rockville, Pleasant Valley, Linganore, Second Baltimore, Mt. Zion and Frederick. Gunpowder was subsequently added. These delegations met in the Second Church, Baltimore, next day, to organize another Association. They adopted the same name, and held together for several years, but were too weak to last long. The Second Balt., Gunpowder and Rockville Churches joined the Maryland Union, which was organized about the same time. The original Baltimore Association has maintained an organization up to the present time, but most of its Churches have become extinct or hold a small and inactive membership.

It is shown conclusively in the minutes of this Association that the body as a whole from 1793 to 1835 was favorable to missionary work; but the low state of religion at the latter date affected the Churches so much as to decrease their interest in the cause. Erroneous views were inculcated by prejudiced preachers, disputes were held upon the means

used to propagate the gospel, and in the manner above indicated a schism was made among the Churches. In this emergency, the more influential portion of the Baptists of Maryland preserved their loyalty to Missions; they reflected deeply upon their duty to God and the world, and resolved to continue their work more actively. Their wise plan was ably set forth in their published documents, and has been nobly vindicated in the labors of the Maryland Baptist Union Association.

RECORD OF THE BALTIMORE BAPTIST ASSOCIATION.

Date.	PLACE.	MODERATOR.	CLERK.	Churches.	Members.
1793	Frederick.....	A. Bainbridge.....	Thos. Beatty....	16	226
1794	Hammond's Branch...	John Davis.....	A. Bainbridge....	6	251
1795	Baltimore.....	Wm. Clingham.....	Chas. P. Polk....	7	.....
1796	Taneytown.....	Lewis Richards.....	A. Bainbridge....	7	.....
1797	Seneca, Montg. Co.....	.....	.....	7	345
1798	Tuscarora Valley.....	J. Moore.....	Wm. Parkinson....	7	367
1799	Reisterstown.....	John Davis.....	Wm. Parkinson....	7	.....
1802	Seneca.....	Lewis Richards.....	Wm. Parkinson....	9	568
1803	Winter's Run.....	Lewis Richards.....	Wm. Parkinson....	9	566
1804	Sideling Hill, Pa.....	.....	.....	.....	.....
1806	Conoloway, Bed. Co., Pa.	Thos. Runyan.....	Wm. Gilmore.....	.....	.....
1807	Pleasant Valley, Md...	Lewis Richards.....	John Welch.....	16	748
1808	Washington, D. C.....	O. B. Brown.....	John Welch.....	.....	.....
1809	Baltimore, First Ch...	Lewis Richards.....	John Welch.....	.....	.....
1810	Winter's Run.....	.....	.....	12	.....
1811	Gunpowder, Md.....	George Grice.....	.....	12	.....
1812	Sater's, Baltimore Co...	John Healy.....	J. Welch.....	12	.....
1813	Baltimore, Second Ch...	Lewis Richards.....	B. T. Welch.....	16	.....
1814	Seneca, (Upper.).....	John Healy.....	Wm. Wilson.....	.....	.....
1815	Old Seneca.....	John Healy.....	S. H. Cone.....	14	.....
1816	Pleasant Valley, Md...	John Healy.....	S. H. Cone.....	18	1016
1817	Sideling Hill, Pa.....	.....	.....	.....	.....
1818	Patapsco, Md.....	O. B. Brown.....	.....	18	1228
1819	Alexandria, D. C.....	John Healy.....	.....	17	.....
1820	Baltimore, First Ch...	Edw. Choate.....	.....	18	1362
1821	Warren M. H. Balt. Co.	Edw. Choate.....	.....	.....	1026
1822	Pleasant Valley, Md...	Francis Moore.....	T. Barton.....	.....	.....
1823	Taneytown.....	Thos. Barton.....	E. J. Reis.....	11	.....
1824	Baltimore, Ebenezer Ch	John Healy.....	E. J. Reis.....	13	.....
1825	Bethel Ch., Montg. Co.	John Healy.....	E. J. Reis.....	11	.....
1826	Harford, Md.....	J. P. Peckworth.....	Joseph H. Jones.	.....	.....
1827	Pleasant Valley, Md...	Edw. Choate.....	Joseph H. Jones.	15	.....
1828	Black Rock.....	John Healy.....	C. Polkinhorn....	17	620
1829	Washington, D. C.....	John Healy.....	C. Polkinhorn....	17	.....
1830	Upper Seneca, Md.....	Jos. H. Jones.....	S. C. Ustick.....	16	.....
1831	Frederick, Md.....	John Healy.....	Jos. H. Jones....	16	.....
1832	Warren, Balt. Co., Md	John Healy.....	Jos. H. Jones....	16	.....
1833	Pleasant Valley, Md...	.....	.....	18	831
1834	Black Rock, Md.....	John Healy.....	Jos. H. Jones....	.....	.....
1835	Baltimore, Ebenezer Ch	Wm. Wilson.....	Jos. H. Jones....	18	.....
1836	Black Rock, Md.....	[Division.]	[See page 13]....	.....	.....

MARYLAND BAPTIST UNION ASSOCIATION.

THE origin of this body is briefly announced in the minutes of its first meeting, as follows :

"Agreeable to invitations previously given, a meeting of brethren of the Baptist Denomination was held in the First Baptist Church in Baltimore, Thursday, October 27, 1836, for the purpose of organizing an Association, to combine what energies might be found in the Churches, disposed to be employed in the labor of spreading the Gospel in the State of Maryland, including that part of the District of Columbia north of the Potomac, and otherwise to encourage and increase by mutual action, the spirit of primitive piety."

Its statement of foundation principle is given thus:

"The Christian Church is represented in Scripture as occupying a conspicuous place in human society. The 'light of the world,' 'the salt of the earth,' are the significant figures which her great Founder himself has employed to describe her means of usefulness and her corresponding responsibility. His object in raising his followers to this dignity and elevation is obvious. They are designed to be the medium through which he seeks to convey the most substantial benefits to mankind, by accomplishing the merciful purposes of his grace, in the conversion of the world. Such a relation involves, of course, duties of the most important nature, and demands of us a zeal commensurate with the magnitude of the object to be secured. Impressed with these considerations, We, the representatives of Baptist Churches in Maryland, having met for the purpose of combining our influence and exertions to spread the Gospel in the destitute regions of our State, do now agree to organize ourselves into a missionary body, to be governed by the following Constitution." Here follows substantially the Constitution now governing the Association.

There were sixteen persons present as delegates, namely : From the First Baptist Church, Baltimore : Rev. Stephen P. Hill, Peter Levering, James Wilson, James Carnighan, John C. Richards, Eben. Hubball, Thomas Maybury. From Calvert St. Church, Baltimore : Rev. Geo. F. Adams. From Pikesville Church : Rev. Joseph Mettam, John Ports, John Cox. From Gunpowder Church : Rev. Thos. Leaman, Zach. Alban. From Navy Yard Church, Washington : R. P. Anderson.


From Taneytown Church: Jacob Correll. William Crane, of Calvert St. Church, A. Rothwell, of Navy Yard Church, and three other brethren of country Churches were named as delegates, but were not present. Rev. John Healy of the Second Church, Baltimore, Rev. W. T. Brantly, (the elder,) and Rev. Mr. Hewson, of Philadelphia, and Rev. Archibald Maclay of New York were present, by request. Bro. James Wilson was elected Moderator and Stephen P. Hill Secretary, Geo. F. Adams, Corresponding Secretary, and William Crane, Treasurer. The Circular Letter was written by Stephen P. Hill. It is an admirable paper, covering the aims and purposes of the new Association, explicit in principle, illustrating missionary duty by precept and example, and sounding a clarion note for progress.

One of the resolutions passed reads: "Resolved, that this Association express its decided approbation of the efforts made by the Christian community to elevate the moral condition of our species, by means of Bible, Missionary, Education, Sabbath School, Tract, Temperance and other benevolent institutions." A resolution was passed approving the new translations of the Bible. The first Executive Board was appointed to consist of the officers above-named and the following brethren: Thomas Leaman, Joseph Mettam, Peter Levering, James Carnighan, Thos. Maybury, R. P. Anderson, Jacob Correll.

The Record appended to this volume exhibits a statistical statement of the progress of the Association, including its officers, places of meeting, membership of Churches, &c. We shall therefore simply notice here, a few items of interest occurring from time to time, to give the reader a more comprehensive view of the Association's aims and labors, before entering upon the history of each of the Churches separately. To the imagination and probably to the memory of the reader must it be left to recall the many spirited discussions, the stirring addresses, the fervid sermons, the appeals for needy fields, the liberal contributions and the praiseworthy zeal that have characterized this Association from its beginning.

We shall name the members of the Executive Board at intervals of a few years, to indicate by whom the business of the Association has been enacted between the annual meetings.

At the second meeting, 1837, in the Union Meeting House with the Gunpowder Church, Nanjemoy Church was added to the representation. Fourteen delegates were present, among them William Crane. The first Report of the Executive Board was made, showing a collection of \$449, and a general interest in mission work.

At the third meeting, 1838, the following resolution was passed: "CAUTION  Resolved, that it be most earnestly recommended to the Churches, that they do not invite a stranger to preach among them

unless he bear credentials of the most satisfactory and unequivocal character."

On motion of Wm. Crane, the "Widow's Fund" was authorized: \$53 was the first deposit. In 1840, Bro. A. F. Crane was elected Clerk, and served almost continuously for twenty-five years. Resolutions were passed favorable to Columbian College. For a number of years it was the custom of the Association to appoint preachers for protracted meetings at some six or more places in the country. Revs. Jos. Mettam and Geo. F. Adams were the first missionaries appointed by the Board.

1839. This year was signalized in Baltimore by a great revival of religion, originating under the preaching of Rev. Jacob Knapp, in the First Church. Two months of his labor resulted in the conversion of many hundreds of persons, and additions to all the evangelical denominations. The Baptists increased from 565 to 1,183; and this may be said to have given the first great impetus to our work here, because many of those who united with the Churches became active and influential laborers in the cause.

Ten years after organization, there were sixteen Churches recorded as represented with 1,755 members; also sixteen Sunday Schools with about 700 scholars. In 1845, Revs. Daniel Cumming and Jona. Aldrich were named as a Committee to make amendments to the Constitution. They proposed an article *defining Baptist faith and practice*. At the meeting of 1846, on motion of G. F. Adams, the amendment was rejected, "not that the views expressed are disavowed, but the adoption of the article is foreign to the objects for which the Association was organized." The Executive Board at this date was named as follows: Rev. S. P. Hill, James Wilson, Thos. Maybury, Rev. F. Wilson, B. G. Fry, O. Kellogg, L. P. Bayne, A. W. Poulson, Frederick A. Levering, Alex. D. Kelly, Geo. W. Norris, Wm. Crane, Rev. O. W. Briggs, Alex. Butcher, S. Harker, J. B. Moody, Dr. G. K. Tyler, J. F. Helm, Rev. J. A. McKean, J. D. McKean, James Morrison, Rev. Geo. W. Samson, A. Rothwell, R. P. Anderson, Rev. George F. Adams, Wm. Rowe, Rev. Joseph Mettam. Contributions this year for Home Missionary purposes, \$668.83. There were 1,473 members, 17 Sunday Schools; 922 scholars.

In 1847, Rev. Franklin Wilson was appointed Secretary of the Executive Board, which position he has filled continuously for thirty-seven years to the present time. Rev. Benjamin Griffith, a licentiate of the First Church, was appointed missionary to Cumberland, and organized the Church there. Rev. Dr. Richard Fuller was a delegate from the Seventh Church, recently organized.

1849. On recommendation of William Crane, the publication of a weekly Baptist paper was authorized.*

1851. Rev. J. W. M. Williams, pastor of the First Church, entered the Association, and has remained as one of its most active members to the present time.

1852. The Association authorized a memorial, written by Dr. Fuller, to be presented to the Congress of the U. S., asking our government to demand religious toleration for American citizens in foreign lands. This memorial was presented and awakened considerable interest at the time. The organization of the Young Men's Christian Association of Baltimore was authorized by a resolution passed Nov., 1852. Committee, Rev. F. Wilson, W. S. Crowley, J. D. Marsters, John W. Ball, Wm. Johnson, jr. The object was accomplished in 1853, and that Society has become one of the most important institutions of the City.

1853. On motion of Rev. F. Wilson, the Church Extension Society was organized in January, 1854.

*In 1850, a Baptist weekly paper of large size called "The True Union" was issued in Baltimore by Thomas J. Beach, under the auspices of the Maryland Baptist Union Association. Mr. Beach was then also editor of the Daily Sun. The paper was vigorously conducted, but the slender numbers of the Baptists in this State gave it an inadequate support. Mr. Beach retired in February, 1851, and Rev. Franklin Wilson took charge, editing the paper gratuitously for nearly seven years. In 1857, the Association authorized its continuance for another year, with Rev. G. F. Adams as editor and J. F. Weishampel, jr., as publisher. The following year Rev. John Berg acquired control, and managed it for about three years. It was continued by private enterprise for a few months longer, when, proving unremunerative, and the Civil War breaking out, it was suspended at the close of 1861.

Desirous of having some kind of newspaper organ, in 1865, the Association authorized the issue of a monthly half-medium sheet entitled "The Maryland Baptist" by J. F. Weishampel, jr., and edited by Rev. F. Wilson. This was done for one year—the enterprise paid its actual expenses for labor and material, and about seventy-five dollars over. It was then discontinued.

In 1868, Rev. O. F. Flippo, then in Pocomoke City, Md., started another denominational weekly, which he called "The Baptist Visitor." This was published without any pecuniary profit twelve years, the last several years in Baltimore, as a monthly. Ever spicy and thoroughly denominational, with contributions from many well known writers, it acquired a pleasant reputation, but was finally relinquished for want of sufficient support, and its subscription list transferred to another paper.

These failures are not to be attributed to an unusual want of friendliness and appreciation among our Churches, but to the fact that hitherto the Baptists in Maryland have not been sufficiently numerous to support the publication of a paper with its necessarily heavy expenses.

In 1883, Revs. H. M. Wharton and A. C. Barron begun the weekly publication of the "Baltimore Baptist," which has reached its second volume. The paper is well-edited, popular, cheap, and deserves a generous support. It is recognized as the organ of our Association.

1856. The twentieth year of the Association reports 30 Churches, 20 ministers, 3,291 members, 12 missionaries, contributions, \$3,966.56; Widows' Fund, \$1,106.29. Executive Board: Rev. J. W. M. Williams, J. McKim Marriott, Isaac Scribner, B. G. Fry, Jos. B. Thomas, sen., Edward Soper, Wm. H. Hamer, Wm. Crane, Sam'l Jackson, Wm. Funk, Rev. John H. Phillips, J. D. Marsters, J. W. Ward, T. N. Patterson, Rev. Dr. R. Fuller, F. A. Levering, A. W. Poulson, A. D. Kelly, J. W. Ball, A. F. Crane, C. West, A. A. Chapman, Rev. F. Wilson, Wm. H. Ryan, John W. Jevens, W. W. Lawrason, Rev. Geo. F. Adams, T. M. Johnson, W. Waggner, Rev. L. W. Seeley, W. D. McKean, Dr. G. K. Tyler, J. F. Helm, J. Robertson, W. S. Crowley, Rev. G. W. Samson, Z. Richards, A. Rothwell, C. G. Wagner, Rev. J. Mettam, W. Kowe, Rev. D. B. Wilhelm, Rev. F. L. Kregel, J. H. Tucker.

1860. "In view of the distracted state of the Country," a committee was appointed to "prepare a formal address to the Baptists of the North and South, imploring them to 'seek the things that make for peace,' and exert their influence for moderation and forbearance." On motion of Rev. F. Wilson a committee was appointed to prepare a "History of the Churches."

1866. The thirtieth year of the Association reported 39 Churches, with 4,843 members; 33 Sunday schools, with 3,641 scholars; contributions \$5,384.46.

1869. The "Church Building Loan Fund" organized.

In 1870, the Churches were requested to form District Associations, which was done subsequently, under the titles of Eastern, Middle and Western Districts. These Associations are properly represented in the annual meetings of this body.

In 1874, about \$12,000 was secured by individual subscriptions toward the endowment of Columbian University.

In 1875 a movement was originated to make a "Centennial Thank-Offering" for the extinguishment of the debts upon all the Mission Churches in the Association. Rev. Franklin Wilson was Chairman and Joshua Levering Treasurer of the committee in charge. By public meetings and private efforts, the sum of \$12,744.15 was contributed. The final Report of this Committee, November, 1878, records the following Receipts and Disbursements. Cash received from the following Churches: First Baltimore \$574.50, Seventh \$2,521.00, Franklin Square \$1,326.63, Eutaw Place \$4,956.69, High St. \$1,766.57, Second \$269.00, Lee St. \$143.25, Shiloh \$25.00, Rockville \$20.00, Frostburg \$20.00, Longwood \$10.00, Nanjemoy \$10.00, Hereford \$20.00, Germantown \$5.00, Cumberland \$5.30, Rehoboth 10.00, Newtown \$10.00, Pitts Creek \$10.00, First Colored \$20.00, Leadenhall \$50.00, Entertainment and Lecture \$721.40, Certificates, &c. \$163.50, Sundry small Collec-

ions and interest \$86.31, Total \$12,744.15. Cash paid to Leadenhall Church \$5,527.25, Md. Bapt. Union Assoc'n \$2,000.00, Woodberry \$1,579.61, Shiloh \$1,121.98, Westminster \$850.00, Frostburg \$1,155.00, Columbia University \$150.00, Expenses \$303.79, Bal. on hand \$56.25. Total \$12,744.15. A generous gift in recognition of God's blessings!

In 1876, on October 20, the entire Baptist community were saddened by the death of Dr. Fuller.

1877. On motion of Dr. Franklin Wilson, a "Plan for Extinguishing Church Debts" was adopted, and is published annually with the Minutes. The following Churches separated amicably from this body and organized the Columbia Association: Second, E Street, Calvary, Fifth and North Churches of Washington, D. C., and Gay Street of Georgetown, D. C. This withdrew six Churches, 12 ministers and 1,490 members from our Convention, and accounts for the diminution in the record for that year. April 16. Decease of Rev. Geo. F. Adams. The following Resolutions are entered on the Minutes:

"RESOLVED, That in the death of our venerable and beloved brother, Rev. Geo. F. Adams, D. D., this Board has lost a true friend, a father in Israel, a founder of the Maryland Baptist Union Association, and one who labored longer in its services than any other.

RESOLVED, That with sorrow for our loss is mingled gratitude to God, as we recall what he has done through our brother's faithful ministry of more than fifty years (nearly forty years of which was spent in Maryland); his great usefulness in building up the waste places of our Zion, in the conversion of hundreds of souls, and the erection of several houses of worship: his multiplied labors as pastor, missionary, evangelist, and historian of our churches, in all of which his spotless integrity, untiring industry, genuine humility, sound doctrine, warm and generous heart, and devoted piety, commanded universal confidence and love, and have made his memory precious."

1882, March 6. Decease of the beloved Rev. Dr. Brantly.

The Executive Board for 1883-4 was appointed as follows:

First Church: J. W. M. Williams, E. Calvin Williams, Joseph B. Thomas, jr., Silas Bennett, John A. English, Samuel D. Buck, George W. Ward, F. W. King, A. J. Nolley, Geo. W. Evans, H. C. Mettam, William Miller, J. A. McFadden, F. A. Bierbower, Dr. Gibbons, Charles M. Pulmer. *Second:* G. W. McCullough, Geo. W. Wolf, J. F. Rossiter, Adam Hirshfeld, T. W. Swank, R. M. J. Harker, J. R. Gould, T. S. Johnson. *Seventh:* T. D. Anderson, jr., Dr. G. K. Tyler, Charles Tyler, Frank T. Grady, Dr. M. Hammond, W. H. Perkins, Charles M. Keyser, G. B. White, Wilson Keyser, S. M. Hamilton, Thos. G. Potts, A. K. Boteler, Samuel J. Hush, John Curlett, Wm. Theo. Brantly, L. M. Cross, Howard B. Weishampel, Joseph E. Tyler,

F. S. Bullock, R. J. Gay. *High St.*: W. S. Penick, Henry Taylor, G. W. Duvall, J. F. Helm, Wm. Leonhardt, Wm. E. Mason, J. B. Vail, F. R. Harbaugh, Chas. E. Coleman, John Bloxham, J. J. Joyner. *Franklin Square*: A. J. Rowland, Franklin Wilson, B. Todd, W. Judson Brown, C. West, H. C. Smyser, J. Frank Brown, George G. Tyler, E. B. White, F. H. Wilson, P. R. Clark, W. H. Rutherford. *Lee St.*: W. F. Kone, H. M. Wharton, J. C. Riley, James Pollard, J. J. Underhill, J. J. G. Riley, C. J. Hussell, John M. Gressitt, W. T. Adams, W. W. Smoot, W. C. Kaiss, Charles Seager, George H. Ball, E. B. Milbourne, W. G. Suydam, Dr. C. E. Bierbower. *Eutaw Place*: G. P. Nice, Hiram Woods, Eugene Levering, A. A. Chapman, Charles A. Keyser, E. T. Norris, W. H. Bayne, S. G. B. Cook, Joshua Levering, W. B. Graves, James A. Gouid, George W. Norris, Ed. W. Levering, R. C. Davidson, W. M. Mentzell, D. C. Chapman, L. H. Nice, F. C. Woods, B. B. Warren, J. G. Snman, W. L. Keller, T. J. McGuire, R. F. Kimball, W. B. Davidson, John A. Lawrence. *Fuller Memorial*: James R. Edmonds, H. S. Kendall, G. E. Barker. *Grace*: Dan'l J. Emich, Frank Farley. *German*: Henry F. Miller. *Immanuel*: A. C. Dixon, Wm. Bayne, A. J. Lowudes, C. Powell Grady, George O. Manning, Henry R. Crane, Fred. A. Levering, R. W. Prentiss, W. P. Harvey. *Sater's*: W. T. Foster. *Fulton Avenue*: Joseph H. Tyler, W. J. Chapman, W. B. Whiteside, J. Holyland, J. F. Weishampel, jr. *Rockville*: D. H. Bonic. *Woodberry*: D. G. Stevens. *Waverly*: E. M. Barker, E. B. Morris. *Cumberland*: John Schilling. *Longwood*: A. B. Hardcastle. *Union*: Harvey Johnson, R. Mattell, P. Patterson. *Leadenhall*: A. Brown, Richard Freeman. *Macedonia*: W. C. Lawson, Leander Jones. *First Colored*: Joseph Reed. *Culvary*: P. H. A. Braxton, Thomas James.

The following brethren have served as President of the Executive Board: James Wilson 1836 to 1846; Wm. Crane 1846 to 1855; Rich'd Fuller 1855-7; J. W. M. Williams 1857-9; L. P. Bayne 1859 to 1861; Wm. Crane 1861-3; Rich'd Fuller 1863-4; Wm. Crane 1854-6; Hiram Woods 1866 to the present time.

The following brethren have successively rendered great service as Treasurer: Wm. Crane, John Mason, Sam'l Scribner, Orson Kellogg, A. D. Kelly, jr., W. W. Lawrason, F. A. Levering, Eugene Levering, sen., and Eugene Levering, jr.

Besides Brethren Adams and Mettam, already named, the following Evangelists were appointed at various times by the Board, to travel through the State: Rev. Joseph Walker, Rev. N. G. Collins, and Rev. Dr. Isaac Cole. Also Rev. H. G. De Witt, 1861; Rev. Harvey Hatcher 1865; Rev. Jas. Nelson, 1872 to 1874; Rev. J. B. English, 1880 to 1884.

The Southern Baptist Convention met in Baltimore, 1853, 1868, 1884.

From its beginning, the Association has taken a deep interest in the religious welfare of the Colored People, and every Report of the Executive Board for many years is devoted largely to a statement in their behalf. The history of the individual Churches will show the result.

In 1879, Bro. Andrew J. Lowndes, Chairman of the Committee on Finance for that year, prepared a careful report of the pecuniary work of the Association from its beginning. We give the following extract to show at a glance the yearly contributions of our Churches to its funds, bringing it up to this date :

1837,	535	members gave...	\$48 94
1838,	550	" " " "	211 81
1839,	565	" " " "	62 59
1840,	1183	" " " "	794 75
1841,	1554	" " " "	766 11
1842,	1690	" " " "	997 34
1843,	1850	" " " "	793 08
1844,	1889	" " " "	351 59
1845,	1755	" " " "	375 64
1846,	1437	" " " "	543 63

13044 \$5 445 48

Yearly average of each member, 42 cts.

1847,	1540	members gave...	\$816 32
1848,	2004	" " " "	776 14
1849,	2003	" " " "	727 11
1850,	2034	" " " "	657 64
1851,	2342	" " " "	816 14
1852,	2448	" " " "	436 21
1853,	2527	" " " "	438 31
1854,	2808	" " " "	627 42
1855,	3149	" " " "	147 96
1856,	3291	" " " "	662 91

24146 \$21 106 16

Average per member, 89 cents.

1857,	3834	members gave.	\$2 829 45
1858,	4154	" " " "	891 87
1859,	4143	" " " "	763 94
1860,	4274	" " " "	027 61
1861,	4295	" " " "	166 30
1862,	4027	" " " "	498 58

1863,	4137	members gave..	2 744 01
1864,	4315	" " " "	3 324 28
1865,	4545	" " " "	2 515 53
1866,	4843	" " " "	4 689 56

42567 \$33 451 13

Average per member, 79 cents.

1867,	5076	members gave.	\$2 510 52
1868,	5134	" " " "	5 366 58
1869,	5324	" " " "	3 275 47
1870,	5544	" " " "	3 220 33
1871,	5434	" " " "	5 384 83
1872,	5528	" " " "	5 148 09
1873,	6756	" " " "	9 399 71
1874,	7773	" " " "	6 145 57
1875,	8659	" " " "	8 479 60
1876,*	10271	" " " "	5 923 67

65499 \$54 854 37

Average per member, 83 cents.

*Centennial contribution of \$12,744.15 not included.

1877,	10716	members gave.	\$5 116 07
1878,	9424	" " " "	4 240 33
1879,	9847	" " " "	4 316 06
1880,	8306	" " " "	4 948 66
1881,	8755	" " " "	5 290 63
1882,	9353	" " " "	5 103 09
1883,	9807	" " " "	6 419 86

66208 \$49 549 80

Average per member, 53½ cents.

During our Association, 17,441 members have been received into the Churches by baptism, and 7,713 by letter; total 25,154. Deaths, dismissals and exclusions from year to year, leave the present number of members about 10,000. [See Table at end of Volume.]

The year 1884 brings us to the close of our record. It is one hundred and forty-two years since the first Baptist congregation was planted in our State; one hundred years since the founding of the first Baptist Church in Baltimore; ninety-one years since our first Baptist Association was organized, and forty-eight years since the beginning of the "Maryland Baptist Union." The present hour is joyous from recent successes. May God continue to bless his Churches!

1742.

SATER'S BAPTIST CHURCH.*

WITH A NOTICE OF OTHER EARLY CHURCHES.

ABOUT the year 1709, Mr. Henry Sater, of England, purchased a tract of land on what was then known as "Chestnut Ridge," about nine miles northwest of "Baltimore Town." He belonged to the "General Baptists" as distinguished from the "Particular," or more properly Calvinistic Baptists. He was frequently called upon to entertain strangers. Among the travelers from eastern Pennsylvania, Maryland and Virginia, there was found occasionally a Baptist minister, and such Mr. Sater always invited to his "plantation," to preach at his dwelling. Encouraged by the number who attended services, he at length determined to provide a more suitable place of worship, and erected a meeting house on his own land at his own expense. He afterwards, November 17, 1742, deeded the house with "one acre of land for a Meeting House, burying place and all other conveniences, for the Church and Congregation for ever, to the end of the world." The trustees were Henry Loveall, Thomas West, William Towson and William Brown, "Deacons and Elders to the Church, Congregation, or People of God, commonly called General Baptists." Some of Mr. Sater's descendants are still to be found in some of our Churches in the city and country.

The first minister whom Mr. Sater obtained to preach in his house, was George Eglesfield of Pennsylvania. After him was Paul Palmer, who baptized nine persons. The next was Henry Loveall, who may be regarded as the first pastor. He baptized forty-eight persons, and with nine others organized a Church of fifty-seven members. Mr. Loveall was from New Jersey. He is said to have been a man of talent and an acceptable preacher. He remained pastor four years.

The Covenant under which this Church was organized, is a unique politico-ecclesiastical document, and is herewith given as a curiosity :

"We, the humble professors of the Gospel of Christ, baptized on a declaration of faith and repentance, believing the doctrine of general

*SATER's Baptist Church, as now constituted, is not placed properly at the head of our list as the oldest, the present organization being only one of several successive corporations founded after the extinction of the earlier ones. Its *location*, however, being that of the first congregation of Maryland Baptists, it became necessary to describe it and other early Churches here, to preserve the chronology of our narrative. In point of fact, the First Baptist Church of Baltimore is the oldest body in our Association.

redemption (or free grace of God to all mankind), do hereby, seriously heartily and solemnly, in the presence of the Searcher of all hearts, and before the world, covenant, agree, bind and settle ourselves into a Church to hold, abide by and contend for the faith once delivered to the saints, owned by the best reformed Churches in England, Scotland and elsewhere, especially as maintained in the forms and confessions of the Baptists in England, differing in nothing from the articles of the Churches of England and Scotland, except in infant baptism, modes of Church government, the doctrine of absolute reprobation, and some ceremonies. We do also bind ourselves to defend and live up to the Protestant Religion, and to abhor and oppose the whore of Rome, pope and popery, with all her anti-christian ways. We do also engage with our lives and fortunes to defend the crown and dignity of our gracious sovereign King George, to him and his issue forever, and to obey all his laws, humbly submitting ourselves to all in authority under him, and giving custom to whom custom, honor to whom honor, tribute to whom tribute is due. We do further declare that we are not against taking oaths, nor using arms in defence of our king and country, when legally called thereto: and that we do approve and will obey the laws of this Province. And further, we do bind ourselves to follow the patterns of our brethren in England, to maintain order, government and discipline in our Church, especially that excellent directory of Rev. Francis Stanley, entitled 'The Gospel Honor and the Churches' Ornament,' dedicated to the Churches in the counties of Lincoln, Nottingham and Cambridge. We also engage that all persons, on joining our Society, shall yield consent to and subscribe to this our solemn league and covenant. Subscribed to by us, whose names are under-written, this 10th day of July, 1742."

This Church from its location was originally called Chestnut Ridge. After Mr. Loveall left, it was supplied by Revs. Benjamin Griffith, Peter Van Horn and others. Most of these ministers appear to have been of the Calvinistic order. During the war of the Revolution, the members were very much scattered, and the Church became extinct.

After the country was blessed with peace, the scattered fragments were gathered by the ministry of the venerable John Davis, and were reorganized under the name of "Sater's." Elders Absalom Butler and George Grice, both of them good men and true, afterward ministered to this Church.

The original meeting house built by Mr. Sater became too small, and was enlarged early in the present century. To celebrate the re-dedication of the house after its enlargement, a "June Meeting" was established. From that time to the present, this meeting has been irregularly maintained on the second Sunday in June. Scores of

people come from the surrounding country and from the city of Baltimore, to hear the word preached. Sometimes the crowd has been so large, that they have been obliged to abandon the house and hold their service in the grove of primeval oaks surrounding the house. Mr. Grice continued to be their pastor till his death, in 1826. His remains lie buried near the northwest corner of the meeting house. The headstone bears this inscription: "He was a good man, a good preacher, kind and affectionate, and lived beloved and died lamented."

For many years after the death of Mr. Grice, we find no materials from which to gather any satisfactory information of Sater's Church; but it continued to exist and, at least occasionally, to have had preaching by visiting ministers. About the year 1840, after the great revival under the ministry of Elder Knapp, there was quite an awakening of the almost dead Churches of Baltimore county. The Church at Sater's had become so nearly extinct that there seemed to be almost no one to hold the property. In 1842, just a century after the original organization, the Legislature passed an act creating trustees. The corporators were: Edward Rider, Sater T. Walker, George F. Adams, Frederick Harrison, (only one now surviving,) William Crane, Thomas Poteet, Edward Green, Richard Pierce, Edward Norwood, Lewis R. Cole, Edward Burnham. Of these eleven, only three, Rider, Harrison and Burnham, lived near the meeting house, but they were all members of other Baptist Churches. Rev. Joseph Mettam and Rev. Daniel Cumming came occasionally to preach there. Mr. Cumming baptized one and Mr. Mettam baptized fourteen. These however united with Pikesville Church, there being no organized Church at Sater's. As this was however the oldest place of worship of our denomination in the State, there was a proper desire to maintain an interest there. Mr. Rider and Mr. Harrison were always ready to aid the cause. Through these brethren, Revs. F. Wilson, J. A. McKean, S. P. Hill, G. F. Adams, R. Fuller and others visited and preached there. The June Meetings were revived.

In November, 1864, the Executive Board of our Association appointed Rev. J. L. Lodge as their missionary to labor in this field. So low was the condition of the Church, that Mr. Lodge's first congregation consisted of only three persons. The meeting house was almost ruined from neglect and exposure to the weather. Mr. Lodge soon gathered a Sunday school of nearly forty children, and in a short time quite a large congregation to regular preaching services. A few were baptized, and at the June meeting the next year, there were found eight members, who were desirous of forming into Church relationship, the old organization having through deaths and removals become extinct. These were constituted and recognized as a regular Church by

Revs. Dr. Cole and Geo. F. Adams, visiting ministers, and Mr. Lodge was chosen pastor. It was thought best also to elect and incorporate a new board of trustees. A meeting of the qualified voters according to charter was called, and the following persons were duly elected, viz: Franklin Wilson, Wm. T. Foster, Hiram Woods, J. W. M. Williams and George G. Tyler; James L. Lodge, pastor, being ex-officio also a member of the said board. In September, 1865, the surviving members of the old board transferred all their right in the property to the new trustees. By November following, fifteen persons were baptized. The Church was that year received into our connexion. Mr. Lodge continued pastor four years. Accessions were made from time to time. The school at one time, 1868, numbered 14 officers and teachers, with 112 scholars, and the Church increased, reaching 48 members in 1870. During Mr. Lodge's pastorate, the house was completely renovated. The old high wine-glass pulpit, reached by a winding stair-case, with an octagonal sounding board, suspended from the ceiling over the preacher's head, gave place to a modern platform. A cupola was erected, a bell procured, new seats furnished, doors and windows repaired, the whole painted, and a new substantial fence placed around the lot. The cost of these improvements was nearly \$1,000.

In 1866, the Church experienced a heavy loss in the death of deacon Edward Rider. He was a man of much efficiency of character, of business habits, and to his energy and liberality the Church was largely indebted for its sustenance. In the same year, Bro. Lodge resigned and was succeeded by Rev. John W. Jones, who remained until 1871. Later, Dr. Isaac Cole supplied the pulpit semi-monthly. From 1876 to 1880, Rev. E. B. Walts labored earnestly as pastor. Subsequently, Rev. T. D. D. Clark and Rev. C. D. Parker preached there for brief periods.

The Church, however, barely maintained an existence, until, in 1882, an improvement took place. Ten members of the Entwaw Place and Seventh Churches living in this neighborhood, united with Sater's. They were Bro. Wm. T. Foster and wife Angelina A., their daughter Anne A., and sons Chas. T. and Edw'd R. Foster; Mrs. Elizabeth Stevenson, sister of Mrs. Foster, (both daughters of the late Edward Rider;) also, Dr. W. G. Rider, son of the same; John G. Cockey and wife Mary Ann, and Mrs. Helen Brady. The Church is now lively, self-supporting, contributes liberally to home and foreign missions, and has lately expended about \$500 in enlarging and repairing its meeting-house. Its membership is reported at 30. Rev. Jas. A. Woolf was called to the pastorate the present year. The following are the officers: Deacons, John G. Rider, Abraham Brown; Treasurer, William G. Rider; Clerk, Charles T. Foster.

HARFORD CHURCH.

In connection with Sater's, it may not be amiss to state some facts in relation to Harford Church. Although Sater's was the first Baptist Church formed in this State, yet Harford in its early history was a more active and efficient body. If Sater's claims priority in age, her younger sister can justly boast of a more numerous offspring, and be regarded as a "mother Church." The early ministers of Harford were active and enterprising, men of decided missionary spirit, and by the divine blessing on their abundant labors, the gospel was spread abroad, took root, and brought forth fruit in distant places, as well as in their own immediate neighborhood.

A few years after the constitution of the Church at Chestnut Ridge, some of the members who preferred the doctrines of the "Particular Baptists," obtained letters and constituted a new Church at Winter's Run, in Harford county. This was in 1754. They were immediately received into the Philadelphia Association. Revs. Benjamin Griffith and Peter Van Horn were their ministers. They afterwards assumed the title of "Harford Church." John Davis, a young preacher, from Pennepek, Pa., was called, and remained pastor until his death in 1809, aged 87 years. In recording this, the minutes of the old Association contain this comment of praise: "Precious in the sight of the Lord is the death of his saints." Bro. Davis discharged the duties of his office for fifty-three years, the longest pastorate known in this region among Baptists. All who knew him represent him as having been a man of eminent piety, sound views, consistent character, and fervent zeal. He traveled much, and generally on horseback, preaching Christ wherever he went. The woods, the school-house, the barn, the cabin, the parlor, the meeting house, were all alike to him places of worship and of labor.* Nor did he fail to preach to the solitary traveler on the highway. While manifesting this primitive zeal, he was sometimes called to endure primitive persecution, for though the law guaranteed protection to his calling, yet there were not wanting "lewd fellows of the baser sort" who resorted to violence, in their efforts to hinder the gospel.

*In his old age, Father Davis fell into the habit of reading the Bible as he was riding to his appointments. Joseph H. Jones says, in his pamphlet, "I have been informed by one who knew him very well, that he would sometimes be late in getting to Sater's, when he would pleasantly say, 'Well, brethren, old John Davis is as sure as a gun, but not quite so quick!' Frequently this detention would arise from his becoming so engaged in his meditations on the way, that the horse on which he rode would stop in a fence corner to nip grass, while he, with Bible in hand, would sit on his saddle, until some passer-by would say to him, 'Father Davis, it is near meeting time.' The reply would be, 'Is it? dear me!' and he would jog along."

Harford gave rise to the First Baltimore, Taneytown, Gunpowder, Frederick and Westminster Churches, the last three now extinct. A short distance from Westminster there was once a flourishing Baptist interest. Father Davis, Elders Green, Grice and others visited that field frequently, preaching to large crowds and baptizing many converts. Sixteen acres of ground were given to trustees for the uses of a Baptist Church. About 1841, Rev. Wm. Laws, then a missionary of our Board, procured lumber and other materials for the erection of a house of worship on that land. The frame-work was put up, but the building was never completed. At one time, Harford was the largest and most flourishing Baptist Church in Maryland. From 1799 to 1803, there was a gracious revival there, increasing the membership from 101 to 226. Rev. Absalom Butler was associated with Father Davis. For several years after Bro. Davis' death there was no settled pastor. About 1814, Rev. Thos. Barton took charge for six years; then Rev. Thomas Poteet, and afterwards Rev. Wm. Wilson. The Church became affected with anti-missionary views and lost its power for usefulness. In 1836 it remained in the old Baltimore Association, and still exists.

FREDERICKTOWN CHURCH.

In chronological order, the next Baptist Church formed in Maryland was at Fredericktown, now City. The minutes give no information of its origin, except the date, 1773. In that year it was received into the Ketóctin Association, Va. Its first pastor was Rev. Absalom Bainbridge, who was succeeded by Revs. William Parkinson, William Gilmor, John Welch, Plummer Waters and Jos. H. Jones. Its largest membership never exceeded fifty. In 1854, it joined our Association, but failed to report after a few years, and has become extinct. A good stone meeting house belonging to that body is now occupied by a Colored Baptist Church.

OLD SENECA CHURCH.

This Church was organized in 1773, through the labors of Daniel and Wm. Fristoe, Richard Major and Jeremiah Moore, all well-known, faithful preachers. It was located in Montgomery county, near Seneca creek. Daniel Fristoe was the first pastor, but died a year after entering duty. Rev. Jeremiah Moore was then called, and served for forty years. He was regarded as a remarkable man and preacher. He died in 1815. Rev. Plummer Waters succeeded to the pastorate for nearly the same period. As this Church was never connected with our Association, it is not necessary to follow its history here.



REV. J. W. M. WILLIAMS, D. D.

PASTOR OF THE FIRST BAPTIST CHURCH, BALTIMORE.

1785.

FIRST BAPTIST CHURCH, BALTIMORE.

AT what precise date a meeting of Baptists was first held in Baltimore, we have no means of ascertaining; but certainly, twelve years before the actual organization of a Church, the propriety of forming one was under consideration by a number of brethren then resident in "Baltimore Town." In 1773, Thomas Bailey, executor of William and Ezekiel Towson, conveyed to Benjamin Griffith, Nathaniel Griffith, David Shields, George Presstman, Richard Lemmon, John McKim, James Cox and Alexander McKim, the right and title to a lot of ground, in Jones' addition to "Baltimore Town" for the sum of £150, "for a house of public worship and also for a burying place, for the service of the congregation or Society that is now or may hereafter be established or constituted in Baltimore Town known by the name or appellation of Baptists." This lot was half an acre in extent, suitable to contain a house of worship and a grave-yard, and accessible to Jones' Falls for baptism. A house was shortly erected, 40 x 60 feet, which remained until 1828, when the Merchant's Shot Tower was erected on its site. A small school house and a dwelling for the pastor were also erected on this lot.

Rev. John Davis, the pastor of Harford Church, was then in the habit of gathering a small band of disciples together, and preaching to them once a month. Most of them were members of his Church in Harford. This arrangement continued till 1784, when Rev. Lewis Richards, a Welchman by birth, came to this city from Charleston, S. C. Finding in him a suitable under-shepherd, these disciples withdrew from Harford Church by regular letters of dismission, and with their pastor elect were constituted an independent body, January 15, 1785. The constituent members were Rev. Lewis Richards, pastor, David Shields and wife, George Presstman and wife, Richard Lemmon, Alexander McKim, Thomas Coal and wife, William Hobby and Mrs. Eleanor Thomas. The same day on which the Church was constituted, their first baptism took place. The Church united with the Philadelphia Association. The number of members in 1787 was twenty-eight.

Before proceeding further, it may not be amiss to give a brief notice of their first pastor. Mr. Lewis Richards was born in Cardiganshire, South Wales, in 1752. He made a public profession of religion at nineteen years of age, and united with the "Independents." Soon after

this, becoming acquainted with the celebrated Lady Huntingdon, he pursued a course of study in the College endowed by her liberality. Several years later he embarked for America, intending to continue his studies at the famous "Orphan House," founded by Whitefield in Georgia. How long he stayed there, is not known. He was baptized by Rev. Richard Furman, at the High Hills of Santee, S. C., in 1777, and ordained the same year by Rev. Messrs. Oliver Hart and Joseph Cook. He traveled and preached acceptably in different parts of South Carolina and Georgia. In 1780, he moved to Northampton County, Va., and thence to Baltimore in 1784. He was elected pastor of the First Church and remained alone in this office thirty years. In 1815, Rev. Edmond J. Reis was elected assistant pastor, and they continued to coöperate thus for three years, when in 1818, Mr. Richards resigned his pastorship, but continued his connection as a member of the Church until he died, February 1, 1832, being then in his eightieth year.

Mr. Richards was about five feet, four inches in height, and of rather handsome appearance. He was not distinguished for learning or eloquence, yet by his blandness of manner, his affectionate disposition, simple hearted, yet intelligent and consistent piety, his meekness of spirit, his unselfishness, his untiring devotion to the Master's cause, he not only won the esteem of Christians, but the respect even of unbelievers. His charity was that which "seeketh not her own, is not easily provoked, thinketh no evil."

In ministerial labors, till the infirmities of age prevented, he was untiring. He not only filled his own pulpit creditably to himself and acceptably to his people, but he traveled much to spread the gospel in regions beyond him. The Churches at Taneytown, Fredericktown, Hammond's Branch and others were often indebted to him for sermons. During his ministry of thirty years, the membership increased from eleven constituents, to one hundred and sixty-four. His style was decidedly calvinistic, without the least approach to antinomianism. He was eminently practical, both in preaching and in living. Of him it might be said as emphatically as of any man; "mark the perfect man and behold the upright, for the end of that man is peace." Mr. Richards was twice married.

The Church prospered, baptisms and receptions by letter were frequent. In its infancy, however, it was not without trouble in financial matters. So limited were the resources, that in August, 1787, the Clerk was directed to inform the pastor that they were not able to pay his salary, and to give him leave to seek a better field. But he continued with them for what they could raise, which was at that time about \$650 per annum. What means of support the pastor had beyond this, we know not. The relation, however, between him and the people

of his charge continued without interruption for many years. In 1792 William Clingham was baptized. After diligent inquiry, his character was found to be blameless, and his gifts for the ministry being approved, he was ordained. After preaching in Baltimore, and through the State, he moved to Mifflin County, Pa., where his labors were blessed to the conversion of many souls, and the constitution of a Church. He afterward returned to Maryland and was for some time pastor of both Old Seneca and Bethel Churches. He lived and labored to a good old age, and departed this life, beloved by his fellow Christians and respected by all who knew him.

In 1795, this Church united with the Baltimore Baptist Association. So far, the support of the minister had been by voluntary subscriptions. In the same year a plan was adopted for "pewing" the meeting house. Some members agreed to advance the funds necessary, to be repaid by a small tax on the pews exclusive of what might be laid on them for the minister; this exclusive tax was to be paid at the beginning of each year, until the whole expense of pewing was paid.

The affairs of the Church moved smoothly. In 1801, seventeen were added by baptism and nine by letter; total number of members, one hundred and three. The year following twenty-five were baptized. In 1815, the assistant pastor was elected. Some questions of importance were occasionally brought up for discussion. Among these was the condition of the colored people. In a letter to the Philadelphia Association in 1789, the Church wrote: "Brethren, contemplating the sufferings and unhappy condition of the negroes, who are held in slavery among us, we are induced to recommend their case to your notice, and to solicit the influence of your counsels in their behalf. Societies have been formed in this and some of the neighboring States for the protection of those who are unlawfully held in bondage, and we are happy to observe that the society lately established in this town has been serviceable in the cause of Liberty. This matter dwells on our minds with peculiar weight." On another occasion, it was discussed whether slaves were "capable of being Church members," and decided in the affirmative. A number of slaves had, in fact, already been admitted by baptism and letter. Another query was brought forward several times: "Whether colored members might vote at business meetings?" No record is made of a decision.

Church discipline was maintained. Not only were vices made subject to reprobation, but such popular amusements as the people style "innocent" received decided censure. Dancing was denounced as "at variance with Christian propriety." A resolution was adopted "that this Church have no fellowship with those members who send their

children to dancing school." In consequence of this, two of the most respectable and wealthy members of the Church were excluded.

A number of young men were brought into the ministry through this Church in its early years. Among them was Wm. Clingham, already named, John Welsh, George Grice, Thomas Barton, Geo. H. Marcher, Samuel Nightingale, James Osborne, and John Johnson.

A feature in the early Church books is a record of the deaths of the members, and notices of their character.

In 1815, Rev. Edmond J. Reis came to this city from St. John's, New Brunswick. He was a French Canadian, of good education, sprightly intellect and eloquent speech. His command of the English language was complete, but his accent was French, which was not disagreeable, however, to most of his hearers, and he drew crowds to his preaching. A rumor that he had studied for the Catholic priesthood added public interest to his name. Mr. Reis was invited to become assistant pastor of the First Church, and accepted. In six months he was chosen as co-pastor, of course by desire of Bro. Richards, who was now becoming infirm. The Church improved under the change, and many members were added to its roll. There was a continuous revival for several years.

In November, 1817, Mr. Richards resigned and Mr. Reis was elected sole pastor, for one year. To show their feelings toward the retiring pastor, it was agreed, Feb., 1818, "that the Church make ample provision for our late pastor, Bro. Lewis Richards, during the remainder of his life." It was decided that \$600 per annum should be paid him in quarterly instalments, as long as he lived. This was a just tribute to a worthy servant of the Lord, who had ministered to them for a third of a century. A more suitable token could hardly have been given.

About this time a new place of worship was mooted, the old house on Front street becoming too small. Rev. Dr. Staughton, of Philadelphia furnished a plan for an imposing building, modeled somewhat after the Pantheon at Rome. Its circular shape involved a large expense beyond that of a square structure, which was a serious objection to those on whom the responsibility of its cost would mainly fall, among whom was, chiefly, Mr. William Wilson. The majority of the Church, however, decided in favor of the costly edifice, and it was built. Mr. Wilson stood up generously to their aid, and advanced a large sum of money to pay for materials and labor. The cost was about \$56,000. Many and liberal subscriptions were made by members and citizens generally, but a large sum, about \$30,000, remained as a debt. The house was located admirably on the north-east corner of Lombard and Sharp streets. It was dedicated by Dr. Staughton, March, 1818.

Mr. Reis was quite popular, the Church prospered, and the sum of \$600 for Mr. Richards was raised readily in addition to the \$1,200 sal-

ary of the pastor. A new cemetery lot was purchased in the south-western part of the city, quite away from what was thought likely to be built upon, and the dead were removed thither from the old lot on Front st. This property was now sold, excepting the ground occupied by the meeting house. Had Mr. Reis's popularity continued, the prosperity of the Church might have remained; but some of the members became aggrieved with his public utterances, and asked for letters of dismissal, to form a new body, which they called the Third Baptist Church. Charges were brought against Mr. Reis. His preaching became sarcastic and denunciatory. Many hearers considered themselves personally abused in his public discourses. In the meantime, the condition of the finances became very embarrassing. All this finally led to the resignation of the pastor and the withdrawal of a number of his friends, who constituted themselves as the Ebenezer Baptist Church, with Mr. Reis in charge.

The state of the First Church was now discouraging—without a pastor, depleted of members, with expenses far exceeding revenues, and a heavy debt! Still the faithful were not hopeless; they met weekly to pray for a pastor and for God's blessing. In May, 1821, Rev. John Finlay, of Albany, N. Y., accepted a call as pastor for six months; but remained a year, and was then elected permanently. He however reserved the "inalienable right of resigning his office and withdrawing his social relation absolutely and fully, according to conviction of duty." He discharged his duties acceptably for fifteen months, when he suddenly resigned and withdrew from the Church. In response to a committee, he replied that "according to his perception of the present state of things, it was not possible for him" to resume his place. The Church however regarded him as too valuable a man to lose, and he was requested to supply the pulpit at convenience, to which he agreed. It was understood by the Church that a change in its mode of government would make the way clear for Mr. Finlay's resumption of the pastorate. Accordingly, it was decided "that four of their members shall be chosen as ruling elders, on whom, in conjunction with the pastor, the government of the Church shall rest. Also, that two deacons shall be appointed, whose duty it shall be to furnish the table of the Lord, also the table of the pastor, and attend to the necessities of the poor saints." The deacons and clerk now resigned, and the following officers were elected: Thomas Maybury, John Miles, Samuel King and Jas. Carnighan, ruling elders; John C. Richards, deacon. A covenant of fellowship was signed, and the new form of government approved by the members generally. Mr. Finlay resumed charge of the Church, the ruling elders managed its affairs, received members, exercised discipline, appointed superintendents of the Sunday school, &c.

The Church moved along well, spiritually, but "the appalling debt" was hanging upon them. Happily, it was due mainly to one individual, who was not only a member of the Church and a man of wealth, but a man of noble and generous disposition. The Church addressed a letter to Mr. Wilson, confessing their inability to raise more money than what was necessary for current expenses. Mr. Wilson, who had already released them of considerable interest, proposed to give them a lease free for five years, and then renew on liberal terms. Yet even this offer was beyond the power of the trustees to accept, so unpropitious appeared the future. Mr. Wilson then relinquished any claim for interest for several years to come, and remarked, "Let the matter remain in this state for the present." The Church gratefully acknowledged the favor, and continued to occupy the building. This was in 1823. The following year this benefactor died. But for his liberality and that of his family, the house would never have been built nor the debt finally canceled.

Mr. Finlay had been teaching school to obtain a support, as his salary as pastor was insufficient. Mr. Wilson's action now enabled the Church to pay Mr. Finlay \$1,500 a year and secure his entire time. They also started a sinking fund, toward paying their great debt. In the meantime the Church was blessed with evidences of divine presence.

It is unknown when the Sunday school was organized, but it was probably existing in 1814. In 1824, the Church records make their first reference to it, in stating the appointment by the ruling elders, of Mrs. Lucretia E. Clark to be superintendent of the female department. Under her excellent management the school grew in usefulness. Her heart and purse were ever open to its necessities. The following resolutions were passed about 1827: "Whereas, we have this day examined the book of accounts which records the labors and expenditures of our sister Clark and her coadjutors for the female Sunday school, therefore Resolved, that we cannot too highly approve the faithfulness and diligence of our sisters engaged in this noble charity, and which is designed to rescue many immortal souls from ignorance and vice, and fit them to become useful in society, and through grace, in the Church of God. Resolved, that the thanks of the Church be presented to sister Clark and her fellow laborers, bidding them God speed, and reminding them that their labor is not in vain in the Lord." Mrs. Clark continued to work incessantly in this field, as long as health and strength would permit, and departed with the harness on, in July, 1872, having been superintendent of the female department for forty-eight years.

Mr. Finlay resigned April 1, 1834, having served thirteen years. He was a man of talent and learning, an able preacher, with some peculiarities that detracted from his usefulness, but on the whole, his ministry

was quite successful. The Church advanced in every respect under his charge.

Shortly after, the Church resolved to hold a "protracted meeting." Rev. Wm. F. Broaddus, of Virginia, Rev. Wm. T. Brantly, (the elder,) and Rev. J. O. Choules, were invited to preach. This was the first time Mr. Broaddus had visited Baltimore, and when the evening came when he was announced to preach, there was but a small attendance, which did not please him, so instead of preaching at the hour appointed, he arose and remarked, that he was from the country, merely a plain country preacher, and did not know how to adapt himself to city manners and city style of preaching, and should not try to do so; that at home he sometimes told his unconverted hearers that they had no right to go to hell. He added: "As the brethren have made an appointment for me to-morrow, it may be interesting to some to know what a strange country preacher will preach about. I therefore give notice that I will try to prove from Scripture and reason, that sinners in the city have no more right to go to hell than sinners in the country." He then immediately dismissed the congregation. The other ministers were annoyed by this, and remarked that such an announcement was likely to keep the people away. "It can't be helped now," said Mr. B. "We'll see if they are so easily frightened." Next night the house was well-filled. The preaching was in power and demonstration of the Spirit. From that hour the meeting was successful. Many were brought to a knowledge of the truth, and some who had long been interested in salvation, but never professed it openly, came out on the Lord's side, and were baptized. Among them were a number who gave wealth, talent and social influence freely for the cause, and remained through life as pillars of the Church. Mr. Broaddus chiefly conducted the meeting to its conclusion. Brethren Brantly and Choules being called away, he was assisted by Rev. Stephen P. Hill, then happening to be present on a journey to the north. The Church was so deeply impressed with the good sense, sound doctrine, laborious zeal and earnest piety of Mr. Broaddus, that they gave him a unanimous call to become their pastor. His Churches in Virginia, however, raised such serious objections, that he declined the offer. Rev. Henry A. Wyer, of Savannah, Geo., was also called, but his health would not permit him to accept.

A few months later, Rev. Mr. Hill was elected, and remained in the position for sixteen years. Though his ministry was from the beginning attended with gratifying success, it was not unattended with difficulties and trials. One of these appeared soon after the beginning of his pastorate. Some of the members, men and women of position in society and influence in the Church, had not only embraced the peculiar views of Alexander Campbell, but were not backward in propagating

them, much to the annoyance of a large majority of the members. The pastor, though a man of remarkably mild and amiable disposition, naturally shrinking from everything in the shape of controversy, yet bold for the truth, felt it was his duty to meet this error. He accordingly prepared and preached a sermon on the "New Birth." If the decision and straight-forward earnestness of the pastor did not reclaim those "disciples," at least one good result followed: the disaffected ones immediately withdrew and left the Church in peace. Among them was a brother whose fervent piety and consistent character made his departure a matter of extreme regret. That man was Thomas Maybury. Very soon, however, he found that the theory of his new associates did not supply the spiritual aliment that his soul required. He sought an interview with his former pastor and expressed his desire to be restored to fellowship. Some changes in the management of the Church had occurred during his absence, and a manual had been printed setting forth the new order. Mr. Hill gave him a copy to read; and he soon again renewed his application. Mr. Hill enquired whether the manual suited his views. Mr. Maybury replied that most of it met with his hearty approbation, though to some things he might take exception. "But," he added, "I am not disposed to *strain at a gnat*." "No," responded Mr. Hill, "not after having swallowed *A. Campbell*." The good man was not offended at the pun, but enjoyed it. He was restored to the Church, and to the day of his death remained one of its most efficient members.

It has been stated that while Mr. Finlay was pastor, a radical change had been made in the government of the Church. To the pastor and ruling elders its entire management had been given. This was an innovation on established Baptist usage, and was now modified. The Church decided that an "executive committee" should be appointed annually, to attend to the usual detail of discipline, reception, dismission and exclusion of members, to report from time to time to the Church for their approval.

The Church prospered now generally. Among those baptized by Mr. Hill in 1835, was one who became a power in the denomination, as a man of piety and scholarship—the late Prof. Horatio B. Hackett. Considering his character and services as a translator and commentator, no small credit is due to the pastor and Church who brought him into our fellowship.

Another event occurred during the ministry of Mr. Hill that cannot be omitted in this sketch—the great revival of 1839, under the labors of Elder Jacob Knapp. At that time the condition of all the Baptist Churches in Baltimore was discouraging. Hearing of Mr. Knapp's success and ability to move the masses, Bro. Hill and Rev. G. F. Adams,

then pastor of the Calvert St. Church, jointly invited Mr. Knapp to hold a series of meetings in Baltimore. He accepted the invitation, requesting the Church to procure the largest hall in the city as the place of meeting. Our brethren smiled at the idea of his drawing a crowd greater than the house of the First Church could conveniently accommodate, and as it was then among the largest rooms in the city, it was fixed upon as the place for the meeting. Mr. Knapp began his service early in October, 1839, and held three meetings daily for seven weeks. It is generally admitted by all, that there never had been such religious excitement, and such deep and generally abiding interest on the subject of salvation, in Baltimore. In the mornings, the house was almost uniformly well filled. In the afternoons, the lecture room was crowded with enquirers, and Christians coming to talk and pray with them, and at nights the large audience room was densely packed with a deeply interested and attentive mass of human beings.

Mr. Knapp, though not so refined as some, was beyond question an earnest and powerful preacher. His style was simple, plain, pointed. His illustrations, a marked peculiarity of his efforts, were drawn from well known affairs of every day life. It may be said literally, that his word was "with power." The immediate result was the baptism of about 270 persons who connected themselves with this Church, besides probably as many more, who professed faith in Christ at this meeting, but attached themselves to other Churches.

In more than one instance in this sketch, the crippled condition of the finances of the Church has been the subject of remark. This was a source of anxiety to the pastor. The overwhelming debt was right in his way, and hitherto there had seemed no prospect of relief. Now however there seemed a little hope. Among those brought into fellowship during the revival were some men of means and large business experience. A committee was appointed to devise means of relief. The debt due Mr. Wm. Wilson at his death was about \$20,000. The accumulated interest for fifteen years now nearly doubled it. The whole amount was now due to Mr. James Wilson. The committee waited upon him, and after a full and frank expression of the case, Mr. Wilson agreed to release the entire debt upon the payment of \$15,000. A subscription was at once started, and without much difficulty, two-thirds of the amount was raised. Not willing to have so desirable an object fail, it was further agreed by Mr. Wilson that he would accept the amount raised, and allow the balance to remain as an annual ground rent of \$300, the interest of the \$5,000 yet due. This of course was a great relief to all concerned. It was equivalent to a donation of \$25,000 on the part of Mr. Wilson.

The trials of the Church and pastor, however, were not over. If the debt were removed or so reduced to a manageable amount as not to be a hindrance to the prosperity of the body, other difficulties were in store. There was evidently on the part of some a desire for a change of ministry. Mr. Hill's mild and gentle disposition did not suit some, who were brought in under the influence and excitement of the revival of 1839. This Mr. Hill perceived, and rather than be thought an impediment in the way of the Church's prosperity, resigned in December, 1843. The Church, by a vote of at least four to one, declined to accept the resignation. Mr. Hill finding those who were before dissatisfied still of the same mind, a few months later again offered his resignation. It was accepted. But when the time for an election drew near, as a very large proportion of the members were females, an effort was made for the first time in the history of the Church, to exclude the ladies from the privilege of voting. The result was a division in the body. The friends of Mr. Hill, comprising a large majority of the members, withdrew, and for some time worshipped in a hall. After several efforts to settle the difficulty by arbitration, they entered suit for possession of the property to which they conceived they were justly entitled. After some months of "law's delays," the case was decided in favor of those who sided with Mr. Hill. The others unwilling to appeal, at once withdrew, and the Church again took possession of their property. Those who withdrew organized the "Seventh Church."

The pastorate of Mr. Hill continued until Feb. 13, 1850, when he gave the Church a final and positive resignation. In receiving it, the Church renewed their expressions of esteem for his character. During his ministry, the body had permanently increased in numbers and influence. Excepting in 1839, during Elder Knapp's meeting, the increase was not rapid, but his ministry was blessed not only in the conversion of many souls to Christ, but in bringing a number of talented men into the ministry, some of whom are passed away, whilst others are still filling spheres of usefulness in the Redeemer's kingdom. These were W. R. Maybury, S. Ward, J. A. McKean, Benjamin Griffith, C. H. Parker, W. B. Clark, Franklin Wilson, E. W. Pray, J. Grant and Daniel Cumming. Mr. Hill died in Washington, D. C., Sept. 16, 1884.

The Church now called Rev. Thos. S. Malcom, Rev. H. H. Wyer, and Rev. W. H. Jordan, successively, all of whom declined.

The Baptist Church at Lynchburg, Va., of which Rev. John W. M. Williams was pastor, were engaged in erecting a new meeting house, and sent their pastor abroad to collect funds. He visited Baltimore, and was invited to preach repeatedly in the First Church. The result was a unanimous call to the pastorate. He accepted and entered upon his duties in January, 1851. From the beginning, Bro. Williams has

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been a successful pastor. Among his earliest acts was the baptism of a venerable man who had for years been waiting, like thousands of others, for something to occur to lead him to a decision. Shortly after, twenty-eight others were received by baptism, and several by letter.

But all did not continue bright. Scarcely a month elapsed, before the Church suffered a bereavement in the death of their senior deacon, Mr. Jas. Wilson. He was a man of great moral worth, and in both temporal and spiritual respects they felt deeply indebted to him. He died in February, 1851, aged 76 years, the only surviving son of the venerable William Wilson, to whom the Church was so deeply obligated in the building and occupancy of their house of worship. Resolutions were passed expressive of their appreciation of his character. He was indeed a truly good man, whose counsels were ever judicious, wise and practical, who was liberal to all good objects, outside as well as inside the Church of his choice.

But this affliction was followed by a grievous one of another character. There were some in the Church who did not like its plan of government, as placing too much responsibility in the hands of the executive committee. They proposed an alteration of the manual to suit their views. The Church by a large majority refused to accede to their wishes. Feeling themselves aggrieved, twenty-three members at once withdrew to seek homes in other Churches. This was quite a severe blow to the prosperity of the First Church, as some of the seceders were among its most intelligent and efficient workers, and it was left without a deacon or a male superintendent or teacher in the Sunday school. Yet notwithstanding this drawback, the number of members soon increased, and the close of that year showed a net gain of twenty-two. Such divisions are sad events in the history of Churches, yet they are not without advantages sometimes. They often serve to make those who remain more united, and develope in the others increased usefulness in new fields. "Circumstances make men."

The Church was blessed with a revival and accessions the following year. The Sunday school was reorganized. An effort was also made to extinguish their debt, "relying on the blessing of God to sustain us in any sacrifice we may make to effect a result so desirable." The debt was paid, and the ground-rent greatly reduced. Besides this, the house needing repairs after thirty-five years of use, \$3,200 were raised for the purpose. An organ, the first in a Baptist church here, was obtained and still remains in use. Together with \$6,000 given for other Church and missionary purposes, the expenditures reached \$10,700.

This liberality was followed by a spiritual blessing, resulting in the addition of ninety members during 1854. Little wealth was brought in, but the spirit of liberality was augmented, and that year, besides

paying their expenses, the members contributed to various benevolent purposes over \$14,000.

In 1853, a number of brethren and sisters of this Church established a colony in the southern part of the city, which finally became known as the Lee St. Church.

The Church and school continued to prosper year after year. Many children in the latter, which was under the direct superintendence of the pastor, trained under pious teachers, received here their first serious impressions of divine truth, and became later among the most useful members of the Church. Two young brethren, Alfred L. Bond and I. F. Stidham, were educated by the Church at Columbian College, with a view to the ministry.

Another season of refreshing visited the Church in 1863, resulting in the addition of a small number by baptism, by letter and by restoration. An interesting event of the year was the ordination of three young brethren to the ministry, viz: Alfred L. Bond, J. Q. A. Rohrer, and I. F. Stidham. The two former had consecrated themselves to Foreign Missions. They completed a thorough course of preparation for their work, and with their devoted wives, embarked as missionaries, the one for China and the other for Japan. They sailed from New York, August 3, 1863, in the ship "Edwin Forrest," which has never been heard from, and was doubtless lost.

For several years, during the war between the States, while strife was prevalent without, there was no conflict within the Church. There were different views entertained among the members in relation to political matters, yet this subject never disturbed the minds or actions of the members in their Church capacity. Peace and harmony marked all their proceedings. Candidates were received and baptized, members were received and dismissed by letter, wholesome discipline was maintained, without any reference to the contending elements abroad. During these troublous times, 1861 to 1865 inclusive, 134 additions were made to the membership. During 1866, there was a powerful revival; 150 were added to the Church, of whom 111 were baptized—the year was one of unexampled prosperity. The young men of the Church organized among themselves a "Home Mission Society," and instituted a branch Sunday school in a destitute portion of the city.

Bro. Williams received the honorary degree of Doctor of Divinity from the Columbian University in 1866.

During four months in 1867, the pastor was absent in Europe, when Rev. Geo. Bradford supplied his pulpit and baptized several converts into the fellowship of the Church.

In 1866, this Church reported 616 members ; while in 1867, with 120 additions, only 564 were reported. This, when understood, may be regarded as a symptom of good health at the time ; for in spite of all vigilance and care, "dead heads" will accumulate, and in this year a "pruning process" took place, which reduced the Church to her true status of "living members."



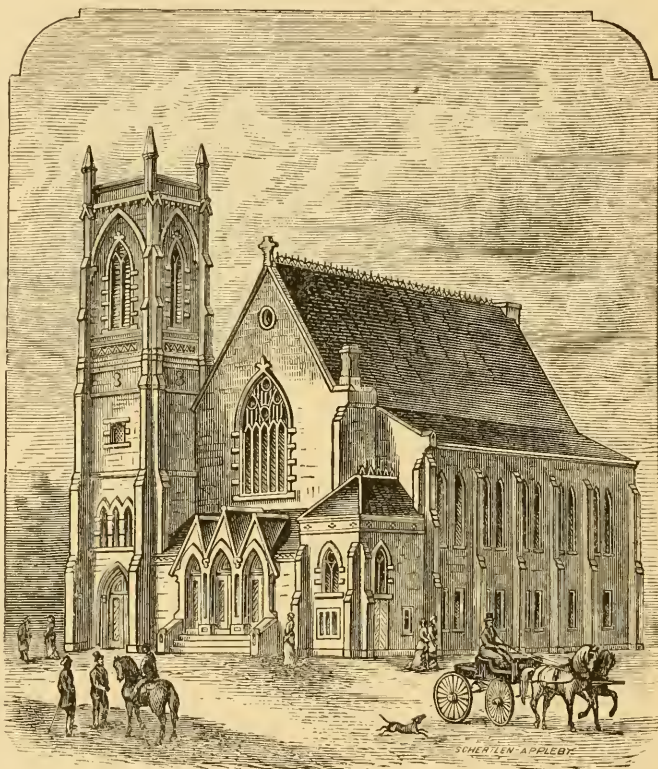
FIRST BAPTIST CHURCH—ERECTED 1817, DEMOLISHED 1877.

In the course of time, the encroachments of business upon the streets within a half-mile of the "old First Church" became so great as to banish a large portion of the members to a residence in distant parts of the city. This finally required a change of location.

After several years of anxious consideration, the Church decided to remove to Townsend street, near Fremont. They gave the old property (valued at \$60,000) and \$5,000 cash, for the present new building, erected expressly for them, upon a lot which cost about \$10,000 additional. The refitting cost \$10,000 more. The old temple was vacated May 6, 1877. The Church held services in the Academy of Music on Sunday mornings, and in the Seventh church on Thursday evenings, until January 6, 1878, when they took possession of the new house. It is a fine, spacious, marble building, with modern conveniences, and accessible from a large part of the city. Wm. H. Marriott, Architect.

At this point of transition, it seems appropriate to notice some of the most prominent members identified with the old church, who, like it, are now numbered with the things that are past. There were many others whose names are dear to memory, but our space limits us to the mention of only a few.

The character of Mr. WM. WILSON has already been referred to. We shall simply give as a fitting tribute to his memory the following paragraphs of the funeral sermon preached by his pastor, Rev. John Finlay, on the occasion of his death, in April, 1824.



Erected 1878.

FIRST BAPTIST CHURCH,

BALTIMORE.

"In him the Church has found a nursing father, (by whose forbearance we continue to worship in this house of prayer,) and a peacemaker among brethren. In his death the poor have lost a steward, the lonely and neglected widow a husband, and society at large a common benefactor. It were easy to multiply illustrations of the Scripture that 'the liberal man deviseth liberal things.' Suffice it that you have seen hundreds of the poor weeping for his loss—that the audience before me contains many—who live to cherish the remembrance of the man, whose capital and counsel furnished the means of employment and the instrument of success. Suffice it that all the institutions which the piety of our times has erected for the evangelization of the world unite with the heart of the widow and the face of the orphan to say that neither piety nor poverty ever asked and did not receive. 'Blessed are the merciful, for they shall obtain mercy.' 'Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.' It is pleasing and improving to think of such a man; the recollection refreshes the heart and gives elasticity to the soul. We sum up the series by one general statement—Wm. Wilson was a just and good man, a firm believer in the Word of God, an approved Christian—a follower of the fishermen of Galilee in the ordinances of the Gospel, a blessing to society and an argument for the religion of the Bible.

Let us bless God for the gifts he possessed and the graces he attained, and be admonished that the proper method of honoring his memory is to imitate him, as he copied the Saviour. Would to God that his mantle may have descended on some one of his natural representatives, who shall fill his place in society and in the Church of the living God, and that in the long train of his descendants, who shall bear his name and be warmed by his blood, there may be a perpetuity of his virtues and possession of his *faith*, yes!—*his precious faith*—his love to the Bible and the brethren of Jesus. Avaunt ye infidels! presume not to judge of such a theme of purity and gladness, or else approach with tears of shame and confession of repentance. Our deceased brother was a Christian! He had no relish for the refinements of a false philosophy, which enfeeble the moral principle, harden the heart and blight the hopes of man. In him behold and confess the worth and reality of religion, and admire the happy combination of universal charity, inflexible honesty, unaffected humility and abundant prosperity. Be assured it is the blessing of God that maketh rich and addeth no sorrow, that a life of virtue is a life of honor and peace. Approach his death-bed! His mind is clear, serene and resigned. The blood of Jesus is his only trust. With perfect patience he submits to the appointment of his Lord. The hour of his departure has come, and the waiting believer expires without a struggle or a groan. This is the first Lord's

day he is spending in heaven, his Father's house. His ears (stopped so long by the hand of decay) are open to drink in the full chorus of redeeming love. 'Be ye also ready.' Be followers of them who inherit the promises, that when your earthly pilgrimage is finished you may live with God; and the survivors, while they make lamentation over you, may be mutually comforted in applying the words of the text. 'The memory of the just is blessed. Amen.' "

JAMES CARNIGHAN was baptized December 3, 1803, by Elder Lewis Richards. He was a man of personal activity. In whatever he undertook he worked with a will. This was true in his secular business, and as is usually the case, he brought the same disposition to bear in all the responsibilities of his religious profession. The frequency with which he was appointed on important committees, whether temporal or spiritual in their nature, shows the confidence the Church had in his piety and his judgment. The same is true in relation to his election for a series of years to the offices of deacon and trustee. In the absence of the pastor, he or his associate deacon Maybury was almost always expected to take the lead of the meeting.

His regularity of habit, his strong faith, his bright hope, his ardent love, his abhorrence of wrong, his keen sense and earnest appreciation of right, his sound judgment, all combined to show forth in the world, the character of a good man and a devoted Christian. He was ever ready to coöperate with his brethren in anything and everything that seemed to promise glory to God or good to man. The successful protracted meeting in which Elder Knapp labored has been mentioned. He anticipated this meeting with much interest, and always in his prayers invoked the divine blessing upon the coming preacher and his preaching. But he did not live to see the answer of his prayers. He was taken just as the meeting begun, and departed at an advanced age, in October, 1839. His pastor, Rev. Mr. Hill, preached an appropriate sermon at his funeral, from Acts xi: 24. "He was a good man."

Nearly allied to deacon Carnighan both in things of this life and of that which is to come, was THOMAS MAYBURY. They were baptized and received into the Church the same day, and throughout their long Christian career were ever ready to coöperate in all that pertained to the welfare of the Church, and the salvation of souls. As men of business neither of these disciples of Christ occupied a prominent position, neither accumulated wealth, but in all their spiritual interests they were preeminently useful.

All who attended prayer meetings with "father Maybury"—as he was usually called among the brethren—bore testimony to the remarkable power of his prayers. He always not only seemed himself conscious of being in the very presence of God, but by a holy sympathy

of which none present could divest themselves, he seemed to carry those around him into that presence. Among the hundreds of good Christian men with whom the writer has joined in prayer, he cannot recollect one, who seemed so sublimely conscious of the immediate presence of the Almighty, as deacon Maybury.

From the constant study of the sacred scriptures, his soul seemed to be saturated not only with Bible truth but Bible expressions. These would often roll out in his prayers and exhortations promiscuously, and yet always so appropriately arranged, as to remind the hearer of the old prophets. In conversation, especially with his fellow disciples, it was truly edifying to witness his familiarity with the Bible, and the appropriateness with which he would quote the sacred word.

He had for many years "used the office of a deacon well." Indeed in all the relations of life Mr. Maybury was found faithful, consistent, zealous; yet his modest, self-denying humility seemed to render him entirely unconscious of attainments in piety beyond the great mass of his fellow disciples. In the language of Dr. Hill, his former pastor, in reference to his funeral service: "could he dictate to me, what I should say on that occasion, they should be words that should abase the creature and exalt the Creator, that there is no goodness, or greatness, or merit in man, and that he would ascribe all that he was, or hoped to be, to divine mercy alone; for his spirit was one of deep humility and self-abasement before God." After a long and well spent life, in which eminent wisdom in counsel and well directed zeal in the service of his divine Master were conspicuous to all around him, he departed in the blissful hope of glory in October, 1850. Rev. S. P. Hill, D. D., preached his funeral sermon. His text was Job iv: 16-20. "The best of men stand in need of mercy," was the theme of the discourse.

JAMES WILSON, son of Wm. Wilson, professed faith in Christ, like many others, years before he ventured to declare his hope publicly, in the ordinance of baptism. He was one of a number already referred to, as having been brought into the Church during the protracted meeting held by Rev. Wm. F. Broaddus, in 1834. Partly by inheritance and partly by his own industry he possessed an ample fortune. This he largely used in quietly and judiciously promoting the honor of religion and the happiness of those around him. It has already been stated that the Church of which he was a member, was largely indebted to his father for advances made for their house of worship. This debt, in the division of the estate, fell to the subject of these remarks. When an inquiry started as to how this indebtedness could be removed, Mr. Wilson, with a generosity noble as it is rare, at once agreed to relinquish more than two-thirds of his rightful claim. But for this, it is not probable that to this day that debt would ever have

been paid. But if Mr. Wilson was generous, it is certain that his humility and shrinking from ostentation in giving were quite equal to his liberality. Though of the poor not a few were pensioners upon his bounty, no one outside of his family knew it, and even his beneficiaries were ignorant of the hand that fed them, thus as literally as possible "not letting the left hand know what the right hand did." His was practical Christianity.

JOSEPH B. THOMAS, SR., was born in New Orleans, La., November 5, 1807, and came to Baltimore with his parents while yet a child. He became a member of the First Baptist Church early in life, and led its choir for many years with a voice that was remarkable for its sweetness and power. It was chiefly through his energy and contribution of time, labor and means that the organ previously referred to was secured, and which is still in use in the new church. He took an active part in the mission on Hill St., established and sustained by the First Church. He was the leading spirit in the selection of the lot, in erecting the building and in securing funds to sustain the missionary, Rev. J. H. Phillips, who became the first pastor of the Church organized there. When they removed to Lee Street, Bro. Thomas gave gratuitously much labor in erecting the new house. In recognition of this, the Church presented to him, publicly, through Dr. Franklin Wilson, a handsomely bound copy of their manual, which his family retain as an honorable memento. Mr. Thomas was a bricklayer, and contracted for the erection of many private and public buildings in this city, among them the Leadenhall st. Church, which he also aided materially from his own pocket. In fact, he contributed liberally to every Baptist church erected in this State during his life. He was an active trustee and deacon of the First Church for many years. His death occurred December 23, 1879, in his 73rd year, after a few days' sickness. His last audible words were, "Lord Jesus, thy grace is sufficient."

Among other deceased members deserving of honorable mention are Mr. R. P. Brown, Mr. J. McKim Marriott, long a treasurer of the Church; Benj. G. Fry, a deacon; Jas. D. Spilman, who led the choir for many years, and was remarkably active in every good work.

Besides MRS. NELSON CLARK, already named, there were other "honorable women, not a few." We take the liberty to mention several whose example was worthy of all praise.

MRS. PETER LEVERING was indeed a "mother in Israel." Kind in manner and in heart, she looked after the condition of the poor of the Church, not merely in supplying their wants, but even suggesting and teaching lessons of economy by which many of their wants might be prevented. She often gave them herself or procured from others employment, that while it relieved their necessities, raised them above

the distress of absolute want. While thus assisting them in their temporal matters, she generally availed herself of the influence thus acquired to speak to them of their eternal interest. Some who proved to be among the most devoted members of the Church were brought to embrace the truth by her pious conversations.

MRS. THOS. M. LOCKE was another Dorcas of the same class. Her mission seemed to be emphatically among the poor without regard to church or denomination. As a member of the "Indigent Sick Society," Mrs. Locke was ever on hand, ready to go from house to house with supplies of food and clothing to distribute with judicious care, as circumstances seemed to require, and always made it her business in these visits to endeavor to impress some heavenly truth upon the minds of her beneficiaries.

MRS. JAMES WILSON will never be forgotten by any who knew her, as a remarkable woman. To a clear and well-balanced mind, a singularly retentive memory, she added refined manners and a generous soul. Naturally shrinking from ostentation, she gave largely to all benevolent objects that commended themselves to her better judgment. She was a truly Christian woman. To the missionary work, the Sunday school, the education of young ministers, her heart and hand were ever open.

We add to these, MRS. R. P. BROWN, a bright example of consecrated life in high society; MRS. A. PORTER, faithful and benevolent; MISS ELIZA M. WILSON and MRS. HENRY PATTERSON, sisters, both of them life-long friends of the cause, and contributors of many thousands of dollars to the Church, the Association and missions generally. MRS. JOSEPH B. THOMAS, SEN., an intelligent, earnest Christian, unweariedly active in Church work, even to old age. Mrs. Dr. J. J. GRAVES, mother of Dr. Rosewell H. Graves, our missionary in China, remarkable for her Christian influence, and also her daughter Annie, a consecrated worker. In the last day, many will rise up and call these women "blessed."

Dr. Williams made a second trip to Europe in the summer of 1884, with his wife and son, E. Calvin Williams, Esq. His pulpit was supplied by Rev. H. M. Wharton. The Church derived benefit from these repeated visits abroad, as he returned with increased strength to his pastoral work, and was received each time with enthusiasm. His long pastorate of thirty-three years was recently commemorated by a sermon which has been published. His health and spirits remain apparently undiminished, and many more years of service seem to be awaiting him. It is but a just tribute to add here, that Dr. Williams' usefulness has been supplemented greatly by his wife, Mrs. Corinthia R. Williams, who has

aided him constantly in Church work, and in teaching an adult class in the Sunday school. She has also exerted a wide influence by means of "Woman's Mission to Woman," which she was greatly instrumental in establishing among the southern Churches, for the benefit of the women in China and elsewhere.

The Church is prosperous and harmonious, and widening in influence every year. The entire cost of the church lot on Townsend street is secured by subscription, so that the Church may be considered free of debt. Altogether, as we close this record, the condition of the Church was never better, and promises great good through an extended future. The officers of the Church at this date are as follows: Deacons: Edward Soper, T. N. Patterson, Wm. Miller, Wm. Waggner and John Nicklas. Trustees: T. N. Patterson, Edward Soper, E. Calvin Williams, Joseph Renshaw, A. J. Palmer, and the Pastor. Treasurer: T. N. Patterson. Clerk, W. T. Young.

The officers of the Sunday school for 1884-5 are as follows: E. Calvin Williams, Superintendent; Chas. M. Palmer, Assistant Superintendent; J. H. Wilson Marriott, Secretary; Geo. W. Evans, Chas. T. Fleet, Assistant Secretaries; George W. Ward, Treasurer; F. A. Bierbower, Chorister; E. D. Durborrow, Librarian; John E. Warner, Albert Honeywell, George Warner, William Giles, H. H. Maclellan, A. A. Rhoderick, Assistant Librarians; Prof. Harry W. Porter, Organist.

1791.

TANEYTOWN BAPTIST CHURCH.

THE name of this Church has disappeared from our Minutes for about ten years, but it is necessary in this connection to make a few notes of its existence. It appears, as far back as 1785-90, there were a few Baptists in the neighborhood of Taneytown, among them a Mr. Chas. Jones, at whose house there was occasional preaching by Rev. John Davis, Lewis Richards, Wm. Clingham, Wm. Parkinson and Absalom Bainbridge. In May, 1791, a Church was organized. The constituents were Thomas Jones, Amos Thomas and Ruth his wife, John Bowden Elizabeth Chenowith, Rebecca Rial, Isaac Hill and Margaret his wife, Richard Hill and Jane his wife, William Hill and Mary his wife. Two years after, the Church sent delegates to a convention in Frederick to constitute an Association for the Western Shore of Maryland. Their first pastor was Rev. Wm. Clingham, 1797 to 1803. The Church then remained destitute of a pastor till 1822, when Edward Choat was elected. From thirteen to thirty members are reported at various dates. From 1823 to 1827 the feeble flock was without a shepherd. Elder Thomas Leaman was pastor from 1827 to 1834. He lived more than twenty miles from the Church, and being entirely blind and performing his monthly journeys on horseback, his ministry was attended with great personal inconvenience.

This Church, feeble in number and in resources, had the honor of being one of the seven that refused to endorse the Black Rock resolutions in 1836, and withdrew from the old Baltimore Association, to become one of the constituents of the Maryland Union Association.

The meeting-house which the Church had occupied, was for many years standing immediately on the road, two miles west of Taneytown. It was a plain log structure, built by the neighbors, on a lot given by Mr. Thos. Jones. It was renovated in 1836, when Rev. Jos. Mettam, of Pikesville, became their pastor. With the exception of a few years, when Rev. Adam Baush, Abner Webb and others supplied them, Mr. Mettam continued to minister to them frequently, as pastor or visitor, about twenty years. In 1838, our Association held its session with this Church. The delegates were cordially received and very hospitably entertained by the friends in town and the surrounding country. Mr. Mettam baptized a number during his ministry, among whom was a young man, Jacob Fream, who afterward settled as a minister in Virginia. From 1854 to 1857, Rev. D. Cumming, residing near Reisters-

town, supplied them once a month, and a few were added by baptism. Later, a young convert named A. R. Harbaugh preached for a short time, till his death. About 1859, Mr. Cumming resumed his pastoral charge, and ministered for several years. In 1865 and 1866, Rev. J. L. Lodge is reported as pastor. From 1869 to 1874 Rev. Joseph Mettam again filled the pastoral office. Since then the Church, which was always feeble in membership, seems to have ceased active existence. Its location, out of town, was a serious hindrance to its success. We have no further account of it.

1793.

NANJEMOY BAPTIST CHURCH.

As nearly as can be ascertained, the gospel, as understood and practiced by the Baptists, was introduced into Charles county in the year 1790. William Fristoe, Jeremiah Moore, Andrew Leach and Henry Hagan, all from the opposite side of the Potomac, were the first preachers of the denomination who visited that part of Maryland. They were often personally insulted and abused. Hagan was once dragged into the Potomac and held under until almost drowned. On raising him, his persecutors asked him if he "believed." This, they did to ridicule the well known scriptural doctrine, that none but "believers" ought to be baptized. The good old man, nearly exhausted, at length replied, "I believe that you intend to drown me." These persecutions were borne with the meekness of Him "who when he was reviled, reviled not again." As has ever been the case, opposition served but to call attention to the preaching: the congregations increased and many hearing the word, believed and were baptized.

Nanjemoy meeting-house is situated a few miles north of the Potomac-river, about fifty miles below Washington. The Church was organized in 1793, and joined the Ketocin Association, Va. Later, they withdrew from that body and united with the Columbia Association. In 1837, they entered the Maryland Union Association. Their pastor, Rev. William I. Chiles, and Wm. P. Flowers were delegates.

For many years after their organization, the Church had no settled pastor, and were entirely dependent for preaching upon such voluntary visits as could be obtained from brethren elsewhere. Among the ministers who visited this little band were Elders Samuel L. Straghan, Philip T. Montague, of Essex, Va., O. B. Brown, of Washington, D. C.,

Samuel Cornelius, of Alexandria, A. H. Bennett of Fauquier, and Geo. F. Adams of Fredericksburg. In consequence of irregular services, the Church became by deaths, removals and other causes, much reduced in numbers and influence; and their house of worship became much dilapidated. In 1833, Rev. Thomas Conduit, of Virginia, came into the neighborhood and preached for the Nanjemoy Church. A wide-spread revival ensued and many were added to the membership. The meeting house was repaired and enlarged, crowds attended the services and the morality of the entire neighborhood was greatly improved. Places for drinking and gambling were forsaken, merchants who dealt in spirituous liquors abandoned the abominable traffic. That was a happy day for Nanjemoy. But on earth, "there's nothing constant but change." Not long after, Mr. Conduit and several prominent families connected with the Church removed to Alabama. The Church was again left without a bishop. However, prayer-meetings were kept up and a Sunday school established. After Mr. Conduit had been absent about a year, he returned with the intention to settle with this Church, but he had scarcely got back and greeted his flock before God took him. His successor was Rev. William Isham Chiles, who engaged to preach at "Good Hope," thirty miles below, once a month, and continued to labor thus for about ten years, without any pecuniary compensation. His health failing he was obliged to give up this part of his charge. During his ministry at Good Hope, he baptized a few. He continued his relation with Nanjemoy till 1859, when ill health compelled him to resign. He however continued to preach as he was able, for two or three years. During the ministry of Mr. Chiles, the Church was blest with several seasons of revival, when many were added to them by baptism. In these ingatherings, the Church was enlarged in numbers and usefulness. It was at one time reckoned among the best and most efficient of our country Churches. In May, 1856, there was a revival under the labors of Revs. T. W. Greer, pastor of the Navy Yard Church at Washington, D. C., and F. L. Kregel of Baltimore. Between thirty and forty were added by baptism. Early in 1857, Rev. Charles Griffin, of Philadelphia, was elected pastor, but remained only a short time. He baptized four persons. In August, 1858, the Church held a protracted meeting, in which Rev. C. C. Meador and Mr. Chiles labored. This resulted in the baptism of about twenty individuals. In February, 1862, the Church invited Rev. I. F. Stidham, of Baltimore to become their pastor. He entered upon his duties and remained at his post during a part of the troublous times of the civil war. On the Virginia side of the Potomac was a depot of military stores of the Government, and on the Maryland side an encampment of troops. The presence of these kept the minds of the people in such a state that

church services were comparatively of little use. Mr. Stidham left in 1863, and was succeeded by Rev. John Bray, in August, 1864. A few were baptized, but many members having removed on account of the war, the Church was numerically smaller than it had been for several years. He resigned in 1866. In 1867, Rev. Wm. I. Chiles, who had been their stand-by in seasons of destitution for many years, was again called to the pastorate. Another season of revival followed, when a few were baptized and added to the Church. He continued pastor till his death in April, 1874. He had preached in Nanjemoy for about thirty-seven years, and had baptized about four hundred persons. Many of these were colored people who have since organized a separate Church. His wife, who was Mrs. Jane Barnes, to whom he was married about a year after his settlement in Maryland, had died about 1873. He was born in Caroline county Va., May 20, 1808. He professed religion in early life and united with Burrus' Church. Soon after his conversion, he studied for the ministry under Rev. Robt. Ryland.

Rev. Samuel Saunders took charge of the Church from 1874 to 1879, during which time there was a large number of accessions by baptism. Rev. A. J. Ashburn served for a short time in 1881-2. Rev. G. V. Board took charge in 1883. The Church has shown considerable prosperity of late, and is now in a healthful condition.

1797.

SECOND BAPTIST CHURCH,
BALTIMORE.

IN giving an account of this Church, we cannot do better than begin with an extract from a letter of their first and venerable pastor, Elder John Healy. It was written to Rev. Ira M. Allen, and published in the "Baptist Register" for 1833, pp. 133, 134.

"The origin of our Church was as follows: In the year 1794, three families of us, viz: John Healy and wife, Matthew Hulse and wife, William Lynes and wife, all members of the Baptist Church, England, which was called 'The New Connexion,' determined to emigrate to the United States and remain together as a religious community. We arrived in New York October 5, and stayed till February following, when we embarked for Baltimore." The vessel in which these emigrants set sail was the brig *Independence*, and the date of their departure July 4, 1794.

Besides the above, there were twelve children and a young lady, a sister of Mrs. Hulse, belonging to the party, making nineteen persons in the "community." Before leaving England, they had chosen Mr. Healy as their minister, and left the selection of their place of abode entirely to him. He fixed upon Baltimore because, as he more than once remarked, he had read in Morse's Geography, that in religion the people of this city were "Nothingarians,"* doubtless supposing that people of no decided religious proclivities would be more apt to listen to the doctrines he proposed to advance, than those whose sentiments were stereotyped in their minds.

They reached the city in the spring of 1795, and located on "*Fells Point*." This was then the commercial part of the city, and bid fair to be the centre of trade and influence. Mr. Healy gave himself at once to the work of his high calling, and procured the use of a sail loft which had been fitted up as a mission by the Episcopal Church under Rev. Dr. Bend. As Dr. Bend held service there but once a month, he generously offered the use of the room to Mr. Healy, three Sundays in the month *hrent free*. This was highly appreciated by Mr. Healy and his little band, from the contrast which it presented with the feelings usually entertained by the same Church toward "*Dissenters*" in Eng-

* A singular statement.

land. They were soon encouraged to seek a larger room formerly used as an armory. It was above the "*Watch House*" located on the corner of Broadway (then known as "Market st. on the Point") and Aliceanna st. They held a regular weekly prayer meeting in this room. Some of the women of the Church visited from house to house, and invited their neighbors to these meetings.

The moral tone of the community in that part of the city was not at that time very high. Large numbers were emphatically "lovers of pleasure." Low and groveling vice prevailed. Not only was intemperance quite common, especially on the Sabbath, but dog-fighting, cock-fighting, gambling, horse-racing and quarreling were the usual Sabbath pastimes; yet neither the pastor nor his people were discouraged. According to their ability they gave themselves to the work. Their congregations increased quite encouragingly. They began to talk of building a house of worship of their own, but their pastor was taken sick, and it was some time before he could resume his labors. In the meantime the congregation he had gathered was much scattered, and two of the original members became disaffected and withdrew entirely from the Church. The others remained faithful, and assisted occasionally by Rev. Mr. Richards, pastor of the First Church, they not only held together, but were kept by divine grace. They thus continued without the formality of organization, for about two years. On the 11th of June, 1797, they held a meeting for the purpose of adopting a form of constitution, "pledging themselves in the presence of God that they would give and take reproof of each other, and endeavor through grace to keep the ordinances of the Lord Jesus Christ as delivered to them in his word." At the same meeting, it was concluded "that brother John Healy do preach the Gospel statedly among us, in season and out of season, and administer the ordinances of God unto us regularly as our pastor." In the same year, they began, with a zeal that does honor to their memories, to build a house for God. This of course devolved a great amount of labor upon their pastor. On him rested the work of collecting subscriptions for the object. The house was built, 27 by 40 feet in size, and quite plain in style. It is still standing on the corner of Bank and Eden sts.

A severe trial now came upon this little band. Before their house was completed, the yellow fever visited this part of the city, and many people became victims of the fell destroyer. About half of the Church, including every male member except the pastor, were among those who died. In the letter already quoted, Mr. Healy says, "being the only male member left, I went through great tribulation, laboring with my hands, preaching and begging to finish the house." In this place the half cannot be told. It was a time of public calamity and much personal distress.

The following spring, they had an addition of three male members. One of these was Daniel Dodge, who was licensed to preach, and who afterward became pastor of the Budd street Church, Philadelphia. The first candidate baptized was Henry Sherwin, March 25, 1798. Mr. Healy, however, was not regularly ordained until July 20, 1798. Rev. Lewis Richards and Rev. John Davis were solicited to assist, but for some reason neither was present, and "brethren Joshua Jones and John Austin, to the peace and comfort of the Church, attended to it." The following is a copy of the unique certificate of the ordination: "We, the Baptized Church of Jesus Christ, meeting at the new meeting-house at ye Point, Baltimore, have, this day, chosen and ordained Bro. John Healy as our Bishop, Elder or Pastor. And in testimony of which, we, the Elders of the Baptist Churches of the City of Lincoln and Bessel's Green, near Seven Oaks, Kent, Great Britain, have affixed our signatures. Joshua Jones, John Austin. Baltimore, July 20, 1798. True copy from ye original signed in behalf of ye Church. John Juden, Deacon."

The Church continued to worship in the Eden street house till 1811. But as many of the members lived at a distance, and could not therefore always attend the regular services, meetings for prayer and for preaching were often appointed at their homes.

The first Sunday school in Maryland was organized in this Church. Doubtless the pastor and others of the brethren were engaged in aiding this good work, but the chief responsibility of the enterprise devolved on William Carman, a Scotchman, who, like many of his countrymen, had known the Scriptures from his youth. That school, except with the variations to which all things on earth are subject, has continued to the present day. It was originated, as stated by different persons, in or about the year 1797 or 1803. Some years since, the oldest surviving male member of the Church, in company with another member of a sister Church, visited Mr. Hulse and his wife, who were constituent members of the Church, for the purpose of satisfying themselves in regard to the date of the organization of this school, and they were satisfactorily convinced by these last surviving witnesses that it had its origin as early as the year 1797. This school, like that of Raikes, began with hired teachers, the kind-hearted pastor himself bearing the chief part of the expense.

After occupying the house on Eden street about fourteen years, the Church resolved on seeking a new location, and the meeting-house on Fleet street, (now Canton Avenue) was built. The undertaking was not without its trials. They seem not to have had much cordial sympathy from the outside community, and even some of their own members declined to help. The house was, however, built and paid for.

The congregation grew larger, and from time to time many were added to their number by baptism and by letter. The influence of the pastor on the Church and of the members on each other was decidedly conservative. That article in their covenant "pledging themselves mutually to give and take reproof" was no unmeaning thing. The discipline was so strict that no act unbecoming a Christian was long tolerated. If a transgressor could not be reclaimed by kind and persuasive means, he was cut off as a useless branch.

An impression has gone abroad that this church was of an anti-mission and even an antinomian stamp. Such was not the case. The following resolution, adopted Feb. 27th, 1798, shows that from the beginning this Church was sound in its views of the obligations of Christians in relation to the missionary cause: "Resolved, that there be kept up a public prayer meeting the first Monday in every month, for the express purpose of a revival of the kingdom of Christ, over the whole world." They also sent their pastor as a delegate to the meeting in Philadelphia, at which the Baptist Triennial Convention was formed. Their pastor was elected one of the "Board of Managers" of that body. For many years, a female missionary society was maintained by the ladies of this and of the First Church, the object of which was to assist in the maintenance of Rev. Evan Jones, missionary to the Cherokee Indians, in the South. This society contributed in clothing and money to that mission until the death of Mr. Jones. Their usual plan was to make up annually a large box of clothing for the missionary's family and others. If this did not reach a hundred dollars in value, the balance was added in money, so as to entitle the society to a delegate in the Convention. Mr. Jones was usually their delegate. He appreciated the honor and frequently paid the society a visit, sometimes accompanied by one of the converted Indians, generally by the celebrated Jesse Bushyhead, an earnest and powerful preacher among his countrymen.

For several years after their organization, the Church remained unassociated, but in February, 1799, it was resolved that a letter be addressed to the Baltimore Baptist Association to request them to admit this Church in their connexion. Their pastor bore the letter, and though he was kindly received and invited to preach, there was some opposition, and the reception was postponed, and the matter referred to a committee consisting of Elder Davis, Richards, Moore and Parkinson. Whatever may have been the action of the committee, the Church was not received into the Association for some time. The consequences were not pleasant; pamphlets were published on both sides, saying things of each other that ought not to have been said. But at the meeting, October, 1807, held with Pleasant Valley Church, mutual

concessions were made, and the Church was cordially received into the Association, and continued with that body until 1836, when in consequence of a resolution passed by the Association at Black Rock Church, declaring non-fellowship with the Churches that labored and contributed of their means for the spread of the gospel, this Church with several others withdrew from that body. They again remained unassociated until 1848, when they were received into the Maryland Union, with which they still remain in cordial fellowship.

The Church continued under the pastoral care of Mr. Healy until a few months before his death, when the infirmities of age compelled him to cease from his labors. His pastorship embraced a period of nearly fifty-four years, about the same as that of the venerable John Davis, of Harford Church. During that time the Church was blessed with seasons of revival, as well as called to pass through times of trial and depression. One of these trying times is worthy of notice particularly, as it developed a striking peculiarity of the pastor. It was his practice occasionally to make a tour of the more destitute portions of the State and labor there in preaching. On one of these occasions he secured a Mr. McPherson to supply his pulpit in his absence. This man seems to have availed himself of the opportunity to try and win the hearts of the people from their faithful and well tried pastor, and supplant him in the bishopric, and he well nigh succeeded. As Mr. Healy was about to return home, having heard nothing of the matter, his mind became disturbed and apprehensive that things in the Church were not going as smoothly as was to be desired, and while pondering over the matter, the prayer of David came with unusual force upon his mind: "O Lord, I pray thee turn the counsel of Ahithophel into foolishness." He repeated the words and made the prayer his own. As soon as he reached home, his daughter, who was anxiously awaiting his arrival, began to tell him about the difficulty created by McPherson. "I know it, I know it," said he, "but the Lord that turned the counsel of Ahithophel into foolishness, will bring everything right." After a little time the trouble disappeared. Seldom has any pastor succeeded in securing more permanently the confidence and the affections of his people than did "Father Healy." To this day, when nearly all of that generation have passed away, his memory is sacred in the minds and hearts of the children's children of those who through grace were brought to Christ by his instrumentality. Solitary remarks from his lips, from time to time, made impressions which eternity will not efface. One of his traits is worthy of imitation by every Christian and minister. So full was his heart of Christ, that whenever engaged in conversation upon any subject, he watched his opportunity and in some easy and natural way introduced the subject of religion to gain the attention

and sometimes the hearts of those with whom he was conversing. His wit was frequently striking, and always appropriate. On one occasion, he was at the water's edge, preparing to baptize. Among the crowd were some thoughtless girls. As the venerable pastor was stepping into the water, one of them turned to a companion and remarked, "O, I would not go into that water for the world!" Turning his small bright eye to her, he said, "No, my child, you would not for the world, but you would for Jesus." The reply was an arrow to her soul. It led her to Christ, and very soon the humble young convert did "for Jesus" what the careless young lady would not do for "the world." Father Healy was once summoned as a witness in court. After the trial was over, as he remained, standing among the spectators, the Judge approached him, and taking him kindly by the hand, said, in a tone of serious inquiry, "Mr. Healy, I want to ask you a question—What is the Gospel?" "The Gospel, Judge, is a *general jail delivery* to all who will accept it," was the ready answer.

Although the members were mostly poor, and the debt on their new building was a serious burden, yet with systematic regularity they collected small amounts and paid it. But the ground rent remained, and after seven years they determined to liquidate that also, and by a mite society and monthly contributions for a few years, they purchased the ground. One thing that contributed to the financial aid of the Church, was the fact that their pastor not only did not depend on them for a support, but regularly gave of his slender purse to the general fund. His own hands ministered to his necessities. He was a silk dyer, having learned the trade in his native land, and followed it assiduously after his settlement here, that he might preach the gospel *freely*. This, he afterwards confessed, was an error, as it led the Church to a misunderstanding of their pecuniary obligations. In another respect his example was worthy of imitation by every Christian bishop: he never urged his people to any work in which he was not ready to engage, and he illustrated the text, "It is more blessed to give than to receive." Finally, the membership perceived that their pastor contributed for religious purposes more than his proportion. Besides money given, his hospitality was shared among many traveling brethren, whom he lodged. The Church therefore decided unanimously, May 22, 1809, "to appropriate fifty dollars to Bro. Healy, in consideration of his often being under the necessity of receiving strange ministers." The pastor's unwillingness to receive recompense for his services was overcome some years after, probably through necessity. In 1814, the first record is made of a compensation for his services, and a few years later, a systematic contribution was voluntarily made weekly for his benefit.

We find that about 1813 and later, several young ministers were raised up in this body. If Harford Church is styled the "mother of

churches," this Church may with equal propriety be called the "mother of ministers." Care, however, was exercised in the licensing of those who aspired to the sacred office. The records show that on one occasion, after patiently hearing a young brother, "it was thought *not* to be the will of Christ that he should teach publicly." At another time, in reference to another candidate, it was "Resolved, that brother X. be advised to continue his reading and studying of the Scriptures, and to attend the prayer meetings of the Church, that he may have opportunity of improving his gifts, but he is not at liberty to speak in a public way at present." The Church seemed determined not to "lay careless hands on skulls that cannot teach and will not learn." Some, however, were approved by the brethren, who became men of power in their day, William Brinkett, well remembered for his piety and simple earnestness in the Master's cause, was licensed in 1820. The highly esteemed Jos. H. Jones was ordained at a meeting of the old Baltimore Association in 1820, by request of this Church. Lawrence Greatrake was ordained in 1822. Bartholomew T. Welch was licensed in 1824, and Jos. Cone in 1826. Spencer H. Cone was once a member and exercised his gifts in this Church, but was licensed to preach in Washington. Robert A. Stevens, Joseph Trapnell, James Wood, George Keck and Joseph Mettam were all licentiates of this Church.

During this entire period, the Church was favorable to Missions, Bible Societies, and Sunday schools, and gave frequent collections to these causes.

In 1839, when a glorious revival took place under the preaching of Elder Jacob Knapp, this Church partook of its blessings. In November, twelve were baptized, and subsequently many more. Up to that time, the Sunday school had been confined to a small and inconvenient *gallery* at the end of the building. Some of the new converts were persons of influence in the community. They threw themselves into the good work with zeal. The result was an enlargement of the school, which obliged it to be removed from the gallery to the main floor, and soon this was well-filled. In 1845, it became necessary to build an addition on the rear, twenty-six by fifty feet, to be used as a school and lecture room. The expense incurred a debt, but the room was rented for a week-day school, and this relieved them.

Mr. Healy, though much enfeebled by age, continued to discharge the duties of his bishopric until within a few months of his decease. His whole career as a minister of the Lord Jesus, though not marked by the brilliancy that attracts human applause, was characterized by what to him and all righteous persons is far better, an humble, consistent, self-denying devotion to the service and honor of his Master. He departed this life, at the age of eighty-four years, on June 17, 1848. "O

man, greatly beloved!" He was the only pastor of the Church, and had never served another; and was anxious to die in harness. But his energies failing, he found himself unequal to the duties of his station, and resigned about six months before his death. The following comments upon his character were written by Rev. Dr. B. T. Welch, who began his own eminent ministry under the teaching of the deceased.

"Whilst Father Healy was eminent for a devotional spirit, and was one of the finest models of Christian character that I remember to have met with, he had naturally one of the most lovely and loving of dispositions. One incident illustrative of this trait that came within my immediate knowledge I can never forget. On my return to Baltimore, some time after I came to the North, I was prompted alike by filial duty and filial love to call upon him soon after my arrival. The moment I entered the room in which he was sitting, he sprang from his chair, rushed to me, threw his arms around my neck, lay his head upon my shoulder and burst into tears. It was the overflowing of one of the kindest, warmest hearts that God ever placed in a human bosom. It is not easy to say how much of the benevolence that came out in his life was to be set to the account of nature and how much to that of grace; but it was impossible to mark the generous and kindly working of his spirit from day to day, and resist the impression that he was a debtor to both in a higher degree than often falls to the lot of humanity.

"Father Healy was far from being a popular preacher. His sermons were not distinguished for either the logical or the imaginative—they were little more than familiar talks—and yet they were always sensible, and always embodied material for useful reflection. His manner as well as his matter was characterized by the utmost simplicity, and uniformly impressed you with the idea that he was striving to do you good. His salary was so small that he might almost be said to have rendered his services gratuitously; and the necessity of connecting with his professional engagements a secular occupation as a means of supporting his family, no doubt greatly lessened the force and attractiveness of his public ministrations. In personal appearance, Father Healy was a fine specimen of an Englishman. He was rather inclined to plethoric habit. He had an intelligent face, a keen eye, and while his countenance readily took on an arch expression, it was always blazing forth in a warm glow of hearty good will. Though nobody regarded him as, in the common acceptance of the word, a great preacher, yet everybody esteemed, loved and honored him, and I venture to say that if I were to revisit the scene of his labors, I should find that his name there is still a household word, and that with all the surviving members of his flock, at least, his memory is as fragrant as ever."

Six months after the death of Father Healy, the Church elected a new pastor. They chose Rev. George F. Adams, who had frequently preached for them during Bro. Healy's infirm health. Previous to this, however, the Church adopted some new rules of government, among which was one requiring the pastor to be elected biennially. This article was not objectionable to Bro. Adams, and he accepted the charge. His election was renewed for twelve years, and the relation continued a year beyond that time, with mutual good-will and coöperation. The first effort of the new pastor was to ascertain the names and residences of all the members. The roll was found to be imperfect, a fault not uncommon in our Churches. After some months of enquiry, a new list was made. Exactly one hundred members were recorded.

During 1849, an interesting revival occurred. The members became more deeply interested in religious work, and all their meetings were increased in attendance and devotion. The Sunday school was revived and enlarged. The baptismal waters were visited frequently, and the many new converts, who gave evidence of being born again, were welcomed into fellowship. Some of the Sunday school scholars, who were then brought into the Church, are now, after thirty-five years, among the most pious and efficient members.

The location of their house of worship had long been found inconvenient to the Church on two accounts. The numerous Germans making their home in this city, had settled largely in that neighborhood, and rendered it unsuitable as a place of meeting for an English-speaking congregation. Then the Philadelphia Railroad ran immediately past the front of the building. The continual passage of the trains, the ringing of bells and blowing of steam during worship were exceedingly annoying. It was finally resolved to remove to Broadway, near Pratt street, their present location. A lot was leased, and a contract made for building. The present neat, comfortable and convenient edifice was erected at a cost of about \$16,600. The sale of the old property on Canton Avenue, and afterwards, of a portion of a burying ground near the present Johns Hopkins Hospital, aided largely in the payment of this expense. A considerable part, however, was collected by the pastor from members of the other Baptist Churches in the city. The house is sixty feet wide and eighty-five feet in depth. Its corner stone was laid in 1853, and it was finished and occupied in November, 1854. The building committee consisted of Rev. Geo. F. Adams, pastor, Geo. Waggner, Wm. M. Johnson, George W. Wolf, Wm. Waggner and John E. Hardesty. There was harmonious and earnest coöperation among all the members. The house became filled with interesting congregations. Revival after revival followed for several years, and many were from time to time added by baptism.

In the autumn of 1860, Rev. G. F. Adams resigned the pastorate and removed to Virginia. In April, 1861, Rev. A. G. Thomas, of Pennsylvania, was called, and accepted the charge. He was a young man of talent, and might have enjoyed a long and useful service here, but the minds of the people were absorbed with the prospect and afterwards with the reality of the late Civil War, and the consequent public excitement was very unfavorable to the prosperity of all our Churches. Bro. Thomas won the confidence and esteem of his brethren, and baptized about a dozen persons; but after eighteen months he resigned, to accept a chaplaincy in a U. S. army hospital. Resolutions of respect to his character are entered on the Church record.

In April, 1863, Rev. A. Latham accepted charge of the Church, but resigned, after a short service of four months.

In December, 1863, Rev. E. F. Crane was invited to supply the pulpit for three months. A revival ensued and twenty persons professed conversion and were baptized. Mr. Crane was urged to remain and was elected pastor, March 27, 1864. For some years the Church had been receiving aid from the Maryland Union Association. Mr. Crane made his acceptance of the call conditional upon the discontinuance of this aid; since which time the Church has been self-sustaining. The ministry of Mr. Crane was quite successful, so much so that the Church twice increased his salary, besides making up his expenses of removal from New York. But in August, 1865, he resigned, to their great regret, as expressed in commendatory resolutions.

In October, 1865, John W. Taylor was ordained from this Church, to become pastor of the Baptist Church in Peekskill, N. Y.

In November, 1865, Rev. A. J. Huntington was elected pastor, but declined. The following December, Rev. John Berg, so long and so favorably known in Baltimore, was elected pastor, and at once entered upon his duties. Mr. Berg received a number of persons by baptism and letter, but he measured the value of a Church by its efficiency in work rather than by numbers, and therefore made a thorough visitation of his membership, and found it necessary for the Church to lop off many dead branches. Their places were supplied, from time to time, by an equal number of more useful members. The contributions were also improved by the adoption of weekly envelopes. Mr. Berg's administration may be regarded as one of the most successful ones the Church has enjoyed. When the constitutional period arrived for the biennial election of a pastor, Mr. Berg disagreed as to the propriety of the rule, and having been elected without mention of the stipulation, he declined to submit to another election, and resigned, April 22, 1868.

Upon this resignation, there had unhappily arisen such differences and alienation between the members as rendered it necessary to take

some corrective measures, which, to the credit of all concerned, was done immediately. At the regular business meeting on the above date, Brethren G. G. Tyler, Geo. W. Wolf, J. R. Gould, A. Hirshfeld and L. S. Healy were appointed to revise the constitution. On June 4, their report, which expunged the objectionable article, was adopted. The manual as revised then, has been their rule of action since.

For about a year, the pulpit was supplied by visiting ministers. In May, 1869, Rev. Geo. Cooper, of Mass., was called, and declined. The Church was not dispirited, but carried forward its usual work. The Sunday School, under charge of Bro. F.W. King, maintained a considerable interest.

In September, 1869, Rev. Joseph E. Chambliss was elected pastor, and entered service the following month. Shortly after, Rev. A. B. Earle, Evangelist, held special services in this city, and in common with all the Baptist Churches, the Second was greatly blessed, and numerous additions were made by baptism.

Mr. E. M. Onion, one of the new members, a man over three-score years of age, proposed to renovate the church building, if properly assisted, which was agreed to, and the house was frescoed, painted, carpeted and upholstered, at a cost of \$1,119.74. In December, 1870, Mr. Chambliss resigned the pastorate; and a few weeks after, Rev. E. N. Harris, of R. I., was elected to fill the position. The Lord greatly blessed Bro. Harris' labors. He was an elderly man, of imposing personal appearance and devout character. His son, Chas. A. Harris, was licensed to preach by the Church, Feb. 15, 1872.

In 1874, the lecture room was renovated and resealed, at an expense of \$793.51. Bro. Harris resigned in April, 1874, and in September, Rev. G. L. Hunt, of Ct., was called to succeed him, but declined. In April, 1875, Rev. A. J. Hires, of N. J., accepted charge and sustained the relation with fidelity to the cause of Christ and the satisfaction of the Church until April, 1880. In 1872, the Church sold the portion of the graveyard remaining to them, to the trustees of Johns Hopkins Hospital, for \$3,000, which, with \$1,000 otherwise raised, was paid for the ground of the Broadway building, and disencumbered it of all debt.

Rev. George W. McCullough, a member and licentiate of the High St. Church, became pastor of the Second Church, September 19, 1880. His course has been marked by activity and zeal, resulting in the progress of the cause of Christ. The interior of the church edifice has been recently remodeled, carpeted, decorated, and illuminated with a large reflector, and a new roof has been placed on the building.

The Church has in its long course of time, lost hundreds of members by death, among them all of the constituent families and nearly all of

the second generation of members. Recently, one of the oldest of these Mrs. Elizabeth Clackner, for sixty years a member, died at the age of ninety-six. Bro. G. W. Wolf, who married a grand-daughter of Father Healy, preserves, both in his memory and in the old records written by the first pastor, many interesting reminiscences of the Church.

The present organization of the Church is as follows: Pastor, G. W. McCullough. Deacons: Geo. W. Wolf, John A. Hirshfeld, P. Andrew Troeger, J. E. Bishop. Clerk: J. E. Bishop. Treasurer: T. W. Swank. Trustees: J. F. Rossiter, P. Samuel Spencer, R. M. J. Harker, Thomas, Merie, H. T. Wakeman.

We have referred to the origin of the Sunday School of this Church in 1797. As it is one of the oldest in the United States, it deserves a more specific notice. William Carman, its first superintendent, carried on his charge in an humble and primitive way until 1817. Among the first scholars were John Hulse, George Decker and John Healy. From 1818 to 1832, Deacon Richard Bevens, George Waggner, John Combs and Joseph H. Jones, (afterwards preacher,) acted as leaders in the school, and made it one of the largest and most useful in the city. Martin Peterson was the next superintendent. He was considered a monument of divine grace. He learned to read after his conversion, and besides managing the school became leader of the singing. After him, for about twenty-five years, Geo. W. Wolf, assisted by his brother Elbert, conducted the school, which grew in healthful influence and numbers; until it filled the old church on Canton Avenue and required the additional building that was erected in 1845. Out of this prosperity partly grew the necessity for a removal to Broadway. F. W. King next succeeded to this charge and served with laborious zeal for a long term of years. He was followed by Leonard S. Healy, Frank Townsend, T. W. Swank, and recently, by J. F. Rossiter.

1806.

GUNPOWDER BAPTIST CHURCH.

THE "Gunpowder Baptist Church," now located at Middletown, in Baltimore County, was organized at "Tipton's Meeting House," known also as the "Stump Meeting House," August 16, 1806. The ministers present were Rev. John Davis, of Harford, and John N. Welen, with some fifty members. Mr. Welen was chosen pastor, and John Peregoy deacon. The Church seems to have prospered gradually, until it numbered nearly a hundred members. In 1815, a division occurred, and about fifty members withdrew, leaving forty-nine, as the record shows, in fellowship, still worshiping at the Stump Meeting House. These remained, without a pastor, until 1821, when Rev. Thos. Leaman received a unanimous call and acted as pastor and assistant pastor about twenty years.

The Church experienced both prosperity and reverses, increasing somewhat in numbers. They had several appointments through the country. In 1833, they helped to build the Union Meeting House in Middletown, to which they removed in 1834, adopting the title at that time of "Gunpowder," from the river of that name.

In 1836, the Church unanimously adopted the following resolutions:

"Whereas, we have been greatly disappointed in the proceedings of the late convention in the Navy Yard church at Washington, and as we do not wish to take part with either of the conflicting parties, therefore Resolved, That we will not consider ourselves any longer of the Baltimore Association. And whereas, there are several Baptist Churches called to convene with the First Church, Baltimore, on October 27th, 1836, with a view to organizing a new Association, therefore Resolved, That we appoint our delegates to the said Convention." The messengers appointed were Rev. Thos. Leaman and Zechariah Albin.

The Church accordingly joined the Maryland Union, and the next year had the pleasure of entertaining that body at its second meeting, Rev. G. F. Adams, Moderator.

During the latter part of Bro. Leaman's time, Revs. Wm. Laws, G. F. Adams and Jos. Mettam held meetings at Middletown and throughout the neighborhood, resulting in many conversions and the addition of members. In January, 1841, Rev. W. H. Dix was called to the pastorate. He was young and newly married. On the 16th of May, he was taken ill with typhoid pneumonia, and died in a very short time, during the temporary absence of his wife. She met his corpse in Baltimore, as it was being conveyed to his former home in Virginia.

In April, 1842, Rev. H. J. Chandler took charge and remained for eighteen months. The membership numbered one hundred and thirty. In 1843, fifty of these took letters of dismissal and organized the Forest Baptist Church, building also a new meeting house. In September, 1843, Rev. G. F. Adams accepted a call and served faithfully for two years. He was succeeded by Rev. Vincent Palen for the same length of time. Subsequently, Bro. Chandler was recalled and served about a year. In 1852, Rev. T. W. Haynes occupied the pastorate, and remained two years. In 1855, Rev. E. R. Hera followed for two years.

The Church had then become quite feeble, and has never since permanently recovered. For a short time it would revive and then fall back into lethargy. It has had a succession of pastors for short periods, and then for months and years had none, and sustained no regular worship. Among those who filled the pastorate were the following: Rev. J. Porter in 1858. No record is given for several years after this. In 1866, Rev. M. H. Austin preached for a time acceptably. Later, Rev. H. E. Paull, who remained in charge for two years; then Rev. J. W. Jones, in 1872-3; Rev. J. L. Wilhelm in 1874; Rev. E. B. Parker in 1875; Rev. E. B. Walts in 1875-6; Rev. A. W. Eastman, in 1877-8, and after about a year, Rev. C. L. Amy, who took charge May, 1880, and resigned May, 1883. All these pastors have been supported mainly from the funds of the Maryland Union Association. Since the last date, the Church has been without a pastor, has but thirty members, and is in need of a visitation of God's Spirit to preserve it from dying out.

1821.

ROCKVILLE BAPTIST CHURCH.

THIS Church is located in the pleasant county seat of Montgomery, about sixteen miles west of Washington City. It was organized under the following circumstances. The members of the Church at Seneca resided so widely apart that it was difficult for them to meet together. There was also a difference of views between some of them and their pastor, Elder Plumer Waters. The latter was not only an uncompromising opponent of missionary enterprises; but denounced all who sympathized in that work. The consequence was that eight of the members withdrew from the Church and united in an organization of their own, and in October, 1821, were recognized as a regular Baptist Church by a council of ministers, viz: Rev. John Healy, of Baltimore, Revs. O. B. Brown and Thomas Barton, of Washington. The new Church chose Rev. Jos. H. Jones as their pastor, with Rev. William Sedgwick, as assistant. In May, 1822, they were received into the Baltimore Association. They reported eighteen members, having doubled their number in six months.

The Church at once began building a house of worship in Rockville. Meetings in the meantime were held in the Court House or the Academy, in that town, on Lord's days, and at private houses during the week. In about a year their house was finished. It was of brick, costing about \$1,500. Besides the pastor, deacons Jesse Leach and William Janes were prominent in this work. In 1824, Mr. Sedgwick resigned as assistant pastor and moved to Adamsville, Ohio, where he labored a long time, and died at the age of fourscore years.

Under Mr. Jones, the Church gradually increased in numbers and influence. As the members were widely scattered, it was agreed among themselves that, while acknowledged as one Church in the Association, they would form themselves into two branches, one meeting in Rockville and the other near Poolsville, the former known as *Lower* and the latter as *Upper Bethel*. Business meetings were held at each place, in the name of the whole. This state of things continued about ten years, when (December, 1831,) by mutual agreement, the upper branch became a separate organization under the name of "*Bethel*," while the lower branch assumed the name of "*Rockville*." The latter gradually increased to a membership of fifty-four, in 1834. For several years after this there seems to have been no change in numbers. In 1845, after twenty-four years of service, Mr. Jones resigned his pastorate and removed to Frederick.

As Rev. Joseph H. Jones was one of the constituent members of this Church and its first pastor, and continued in that relation for nearly a fourth of a century, and as he has but recently passed away from among us, it seems proper that the following notice of his life and character should be recorded here. Mr. Jones was of Irish parentage. His father, Charles Jones, was a captain in the Irish Rebellion, for whose arrest a reward of two hundred guineas was offered. He escaped and came to America. Here he married Prudence Hawkins, a widow, of Providence, R. I. He lived for some time in Fairfax County, Va., where the subject of this sketch was born, Dec. 3, 1798. The family afterward moved to Washington City. Joseph's father died when he was about twelve years of age. Soon after that he was apprenticed to a silver-plater in Baltimore. He served his time and returned to Washington. When but a boy, he became acquainted with Rev. O. B. Brown, pastor of the Baptist Church in that city. Mr. Brown took much notice of his boy friend and often pronounced a blessing upon him. Such attention naturally drew forth his youthful confidence. The mutual attachment thus formed never waned. The lad was converted at the age of eighteen, and was baptized by Mr. Brown and united with his Church. He studied under Rev. Mr. Breckenridge, at Rockville Academy, about a year. This, with the little schooling he had in his father's life-time, constituted all the education he enjoyed.

About 1818, he began to exercise his gifts in preaching. Soon after, the Church licensed him to preach. In 1821, he was married to Miss Elizabeth Clagett, of Montgomery County. He settled in Rockville, worked at his trade and subsequently engaged in the sale of merchandise. But his heart was bent on the ministry. His appointments were chiefly at Rockville and Bethel, though he often went to Linganore and Upper Seneca. He was ordained in 1821. After a few years, finding the claims of the ministry pressing upon him, he gave up his secular business, except cultivating a small farm, and devoted his time to pastoral duties. He served four Churches, spending one Sunday in a month with each Church. His field was generally Rockville, where he resided, Upper Seneca, distant 14 miles, Linganore, 28 miles, and Pleasant Valley, 40 miles, making a monthly trip of 164 miles, besides frequently attending funerals and associations. These journeys were always performed on horseback, making an annual round of more than two thousand miles a year. After some years, he resigned the charge of Pleasant Valley and transferred his labors to Ebenezer Church, Loudon County Va., to which he had been invited. Some time afterward, Frederick City Church was added to his field. In 1845, he resigned his charge and removed to Frederick. While living there, he

preached at Barnesville, and after the close of the late Civil War, a Church was organized at that place, and was regularly supplied by him, and a meeting house was built under his auspices.

In 1864, his wife, who had been a help-mate in all his labors of love, for more than forty years, departed this life. This severe trial, with rather a delicate state of health, induced him to spend his winters with his son, Judge Jones, of King and Queen County, Va. Thence, he was called home to his Father's house above, Dec. 31, 1871.

The peculiarity of his disease induced much bodily suffering. This he bore with not only resignation, but cheerfulness. He was a man of *strong faith*. He believed what God said. Hence, whether it was declaration, prophecy, threatening or promise, that was under consideration, he dwelt upon it with the earnestness of one who felt that he was standing by the truth. He was a man of *untiring energy*. Wherever a sense of duty led, there he was bound to go, and do his best. He was never known to fail of meeting his appointments, unless something beyond his control prevented. He was possessed of a remarkably kind heart. On account of his great tenacity in adhering to what he conscientiously believed and with equal candor proclaimed, some have thought him cold and uncharitable. Nothing could be farther from his true character.

If a minister's usefulness is to be estimated by the number of converts brought into the Church, Mr. Jones cannot be said to have been eminently successful. His preaching and conversation seemed more bent on instructing and comforting Christians than the conversion of sinners. His preaching was much after the order and style of the venerable Jeremiah Moore, whom Semple describes as "well versed in Scripture, often giving lucid explanations of different passages." His general style of preaching was decidedly Calvinistic. Yet he was practical, as well as doctrinal. Christian experience was with him a favorite theme. As a man, a Christian and a preacher, his life was an ornament to religion, an honor to his country, the Church, the family and himself. His last sickness and death-scene were consistent with his life. He was remarkably cheerful even when suffering, and more than once remarked to those around him, that he would not turn his hand to decide the question of life or death. He was particularly joyful during his last illness. His last utterance was "Happy, happy, happy."

From 1845 to 1851, the Church had no pastor, and by deaths and removals became reduced to a handful. Occasionally, Rev. Dr. Bacon and Rev. Dr. Samson of Columbian College, and F. L. Kregel, a licentiate of the First Church, Baltimore, preached for them. Still, for want of regular pastoral oversight, Zion languished. In consequence of the

anti-mission resolutions passed by the "Baltimore Association" in May, 1836, the Church withdrew from that body and remained unassociated for about thirteen years.

At the Maryland Baptist Union Association, in November, 1849, the Church united with that body. In their letter, they represent their condition as "a taper flickering in its socket, that must go out unless oil be speedily applied." They add, "We are anxious to have the word and ordinances regularly administered, and think there is great encouragement for missionary labor here and at other points around." Subsequent events proved that this last expression, if not prophetic, was truly verified. For a very few years later, not only were out-stations established and sustained, but new fields were formed, planted, cultivated and became fruitful, so that the "taper flickering in its socket" became a burning, shining light. In the next letter to the Association, they write more encouragingly. They had during the winter and spring been regularly supplied with the preached word by a brother May, from England, whose labors were blessed to the little Church. The congregation increased regularly under his preaching. In 1851, Rev. F. L. Kregel was elected pastor. As his salary was limited, he taught school to make up a support. Soon after, Rev. N. G. Collins, State missionary, held a series of meetings in Rockville, and four converts were baptized. Mr. Kregel was also appointed a missionary of our Board and was enabled to give himself wholly to the work. He was ordained, November 21, 1852, and continued pastor about two years, during which time a few additions were made by baptism and by letter.

Dr. Samson and Rev. C. C. Meador, then a student at Columbian College, supplied their pulpit for a short while. In February, 1855, Mr. Thos. Jones, a licentiate of the Hereford Church, and a graduate of Columbian College, was called to the pastorate. He threw himself into the work with energy, and the Church was increased rapidly in number. At the school house since known as Mount Zion, he baptized six, and at Darnestown about twenty. Through his ministry about fifty were added by baptism. In his abundant zeal, he labored alone in a protracted meeting to the utter prostration of his physical system, and was compelled to resign in September, 1858. To this day his name is held with more than respect among the people of his former charge.

The Church was again without a pastor for about a year. Mr. J. W. T. Boothe and Mr. S. R. White, both students at Columbian College, preached there occasionally. In 1859, Mr. White became their pastor. The Church then numbered sixty-six members. During that and the following year, there was a revival in Mt. Zion, Darnestown and

Poolesville. As the result, seventy persons were baptized; two young brethren, M. H. Austin and J. L. Lodge, were licensed to preach; three new Churches were constituted—at Darnestown, (now removed to Germantown,) Poolesville and Georgetown. Also, a neat frame meeting house, 30 by 40 feet, costing about \$1,600 was built at Mount Zion. Houses of worship were built at Poolesville and Germantown. Besides, they also renovated and enlarged their church edifice at Rockville, at a cost of nearly \$3,000. The pastor was aided part of the time at all of his stations by Rev. H. G. DeWitt, State Evangelist.

For the last twenty years, Rockville has been one of our best missionary Churches. Three young ministers have been raised up within her bounds, while of her female members four have become wives of ministers. Within the last few years, the Church has suffered the loss of some of her most valuable members by death. Most of those were among the fathers and mothers, whose counsel and help we now sadly miss.

In 1873, Mr. Charles Spates, a deacon, died, and left to the Church his entire estate valued at \$4,000. The Church declined accepting the whole amount, but needing funds to repair their house of worship, they consented to receive \$1,600.

In September, 1880, Rev. S. R. White, having accepted the position of Superintendent of Public Schools of Montgomery County, resigned the care of the Church after a pastorate of twenty-one years. He officiated by request until January, 1881. During that period he had baptized two hundred and eighty-seven believers, who became members of Baptist Churches. His long pastorate was not however a pecuniary advantage, for he taught school a large part of the time to support his family. Active, zealous and progressive, he has impressed a religious and educational influence on the community, where he still resides.

In the fall of 1880, thirty-five members were dismissed by letter, to form a Church at Mt. Zion, which has now a membership of fifty-nine.

In 1881, Rev. H. E. Hatcher, of Va., took charge and continued for two years, during which twelve additions were made by baptism. For a year, the Church was without a pastor, yet still seven additions were made by baptism. In February, 1884, Rev. W. S. O. Thomas became pastor, since which date twenty more persons have been baptized. The pastor has been aided in special meetings by Rev. W. F. Kone and Rev. L. R. Steele. The present officers of the Church are: Pastor, Rev. W. S. O. Thomas. Deacons: E. M. Viers, S. B. Haney, D. H. Bouie, H. Grady, R. A. Bogley. Clerk and Treasurer: D. H. Bouie, who is also Superintendent of the Sunday school. Membership of the Church 175. In 1884, Spencer Cone Jones, son of the first pastor, J. H. Jones, presented a lot of ground to the Church, upon which is now erected a parsonage, at the cost of \$2,200.

1832.

GOOD HOPE BAPTIST CHURCH.

THIS Church is located near Newburg, Charles County, and was organized in 1832. It was the result of the preaching of Rev. Sam'l L. Straughan, of Va., and Rev. Thos. Conduit. The latter acted as pastor, during his service at Nanjemoy in 1833-35. After that, Rev. W. I. Chiles supplied the pulpit frequently, until his resignation in 1859. At first, this Church united with the Dover Association in Virginia, but in 1841 joined with the Maryland Union. One of their deacons, Sylvester W. Smoot, was ordained to the ministry, Nov., 1849. After his death, Rev. Joseph Mettam, of Pikesville, visited and preached for them for many years. There was generally a large congregation in attendance and the prospect was at times encouraging. Mr. Mettam baptized quite a number of believers. Rev. J. V. Iddens served as pastor in 1860. The prospect soon changed. During the war of the States, nearly every white male member died, and for some time the meeting-house was occupied by soldiers, and of course was left in an almost ruined condition. This Church was never very large or influential, yet for about fifty years, there has been a little light steadily burning there. A few faithful women have always remained steadfast in the darkest hour.

About 1870, a Sunday school was organized there under the superintendence of Mr. R. Price. For three years a sermon was preached by Rev. S. Saunders, monthly.

Rev. A. W. Graves served this field during 1880-81, during which time, a neat substantial house of worship was built. In 1883, Rev. Dr. J. L. Lodge and Rev. J. B. English held a protracted meeting there, resulting in several conversions. Since then, this body has had occasional preaching and irregular service. Its membership is now reduced to forty. If an effort were made by the people, and an earnest pastor should take charge of the work there, the Church would revive and doubtless become quite influential in that part of the country.

The officers of the Church are as follows: Deacons: J. T. Dutton, also Superintendent of the Sunday school; and J. T. F. Wingate, also Treasurer. Clerk, J. E. Simpson.

1835.

HIGH STREET BAPTIST CHURCH,
BALTIMORE.

THIS Church owes its origin to the christian zeal of two brothers, William and James C. Crane, who for many years carried on the leather business in Richmond, Va. They opened a branch house in Baltimore about 1834. W. Crane removed here shortly afterward with his family. His heart was grieved at the slow advance of Baptist principles in this City, as there were only four Churches then here, and he set to work to organize another. He bought a meeting house on Calvert street, near Saratoga, which at that time was held for sale by a private individual, for which he paid \$4,000, subject to a ground rent of \$204 a year. Mr. Crane had made up his mind to hold this property, and besides the annual ground rent, to bear the expenses of maintaining the cause there, for ten years at least, hoping by that time, a self-sustaining Church would be raised up. This purchase was effected in August, 1834. During that autumn and the next winter, he and his family attended worship at the First Church, then under the care of Rev. S. P. Hill. In the meantime, he was making inquiry personally and by correspondence, for a suitable coadjutor as a preacher of the gospel. The result was that in the January following, Rev. Joseph G. Binney, who afterward went as a missionary to Burmah, was fixed upon as a suitable man to lead in the new enterprise. Here was the pastor and here was the meeting house, but where were the members? Upon inquiry, it was ascertained that there were ten individuals willing to unite in the new organization, not one of them a citizen of Baltimore. These were Mr. Binney and his wife, Mr. Crane and his wife and four of his children, Mrs. Sarah Justis and Mrs. Maria Davis, both widows.

A Church covenant was adopted by the constituents, and a number of ministers were invited to recognize them as a Church. This council consisted of Rev. Wm. F. Broadus, Rev. John Kerr, Rev. James B. Taylor, all from Va., and Rev. S. P. Hill, of Baltimore. The ministers spent several days in the city, and preached for the new Church. They were gratified by the accession of several new members, in the persons of Rev. William Richards, his wife and some of his children, who had recently moved to the city. Mr. Binney, though a good and able man, not seeing the Church prosper as he wished, resigned after a brief pastorate of four months. During that time, one was received by bap-

tism and eight by letter. The candidate baptized was a Jewess, Miss Cohen, formerly of Richmond. For several months, Mr. Richards and such other supplies as could be obtained, kept up the services on the Lord's day, and a prayer meeting during the week. Simultaneously with the constitution of the Church, a Sunday school had been formed and was held twice every Sunday. It was, however small, consisting, of few besides the families of the members of the Church. Yet discouraging as things seemed to be, they were not without some additions to cheer and comfort. Three persons were baptized, and four received by letter, while there was no pastor.

In January, 1836, Rev. G. F. Adams was invited to take charge of the Church, which now numbered fifteen members; and very few beside the members attended the services. The prospect of building up a self-sustaining interest seemed to be discouraging. The occasional presence of strangers however was noticed. During the first year, four were baptized and nine received by letter. Early in 1837, Mr. J. C. Crane removed to Baltimore and identified himself with the new interest. He at once threw his soul into the Sunday school and prayer meetings, and gave interest to the cause generally. Soon a brighter state of things appeared. A number of strangers, Baptists from abroad, whose business brought them to the city, presented letters and were received; a few also joined from the Churches in the city, and occasionally one was baptized. As the congregation and Church increased, so did the Sunday school. Thus the course of affairs slowly prospered, till 1839, a year ever memorable in the history of the Baptists in Baltimore. This Church reported that year a membership of fifty-one, a net increase of seventeen during the year. Just at the time of the annual meeting of the Association at Nanjemoy, the celebrated Elder Jacob Knapp began a protracted meeting in the First Baptist Church, of which a mention is made in the sketch of that Church.

For some weeks previous to Mr. Knapp's visit, there had been quite an interest manifested in the Calvert street Church, so that Mr. Crane determined to make considerable improvement in the house. The basement was enlarged and made comfortable for the Sunday school. Gas was introduced; galleries and a baptistery were added. This was the first baptistery ever known in the city. This work was just completed as Mr. Knapp was about closing his meeting at the First Church. He held one meeting in the Calvert street house, which was crowded to its utmost capacity, and the stillness of the grave, save only the preacher's voice, pervaded the whole congregation. Already about twenty had been baptized at the Spring Gardens, having been received as candidates in Calvert street Church. But now that a baptistery was prepared in the house, there was no necessity of going such a distance.

A baptism in a church, at that time, was a novelty in Baltimore, and attracted many. Some came no doubt from mere curiosity, and some even for amusement. In more than one case it was true, that "Fools who came to laugh remained to pray." The good work continued for about two years. The Church, at the Association in 1840, reported additions by baptism 157, by letter 23, making 180. In 1841, there were 62 received by baptism and 12 by letter, a gain of 254 in two years.

As the Church was now strong enough in numbers to be independent of the two individuals who had borne the burden of its expenses, Mr. Crane offered to transfer the property to the Church, subject only to its annual ground-rent of \$204, and the amount recently expended for improvements, agreeing to donate \$4,000, the original purchase money. This generous proposal was consistent with his object in the beginning of the enterprise, and the offer was accepted. The Church appointed as trustees, Wm. Crane, J. C. Crane, Edward Cockey, T. M. Ward, John B. Moody, A. J. Hampson, W. Smith, G. S. Eichelberger, Samuel S. Addison, Jas. B. White.

In 1842, the Church received 47 accessions, by baptism and letter. At the close of that year, the Association desiring a suitable man as State Missionary, Bro. Adams was induced to accept the important position, and resigned his charge of the Calvert Street Church. For six months, the congregation suffered for lack of pastoral oversight. In July, 1843, Rev. Jonathan Aldrich was unanimously elected pastor, and accepted charge. A revival, chiefly in the Sunday school, occurred soon after.

In May, 1844, it was found impracticable for the Church to carry out the terms of its contract with Mr. Crane for the purchase of the building they occupied. They decided consequently to seek another location, and rented a small vacant chapel on the S. W. corner of Baltimore and Exeter streets, familiarly known then as the "Hargrove church." Measures were at once taken to build a new house. A lot was secured on High Street, and the present edifice erected. The corner stone was laid Sept. 10, 1844, and the building occupied in November, 1845. The Church then assumed its present title. Prospects were favorable for success, but the debt they had incurred in this undertaking soon embarrassed them. The pastor had hoped to collect considerable money from his friends in the North, but failed, and the membership being mostly poor, were entirely unable to meet their indebtedness and even their current expenses. The house had cost \$17,000, of which \$13,000 was unpaid, under interest. The other Churches sympathized with their impecunious brethren, but were unable to relieve them. Discouraged in all his efforts, Mr. Aldrich resigned in 1846. During his service, he had received 49 members by baptism and 55 by letter.

Here now was a Church, with considerable faith and vigor, but poor in money, overwhelmed with debt and without a pastor. After various efforts to obtain relief, and the calling of a council of Churches for aid and advice, an arrangement was made leading to a gradual improvement in their circumstances. Rev. Franklin Wilson was unanimously elected pastor, and accepted the charge, with the understanding that the Church should make a vigorous effort to collect funds for the extinguishment of the debt, and he relinquishing his entire salary to the same object. The creditors generously agreed to wait. Bro. Wilson's pastorate began April 11, 1847, with the debt then reduced to \$11,000. In November, 1850, he was compelled to resign, on account of the loss of his voice. He continued to preach occasionally, as his health would permit. During his pastorate, 97 persons were received by baptism and 69 by letter; and nearly half of the debt was paid. Encouraged by this liberal arrangement and lightened of so much of their burden, the Church became more interested in spiritual matters, a revival ensued, under the preaching of Rev. H. J. Chandler, who supplied the pulpit during the winter of 1850, and fifty souls were added to their number by baptism. Mr. Chandler was elected to the assistant pastorate of the Church, Mr. Wilson still preaching when able, and this joint occupancy continued until October, 1852, when Mr. Chandler resigned and Mr. Wilson ceased altogether. In the meantime, by earnest individual effort, the debt had been further reduced to about \$2,000.

During Mr. Wilson's pastorate, the following converts were baptized into the fellowship of this Church: John Wesley Taylor, Thomas C. Gessford, Charles Thompson, and soon afterwards J. B. T. Patterson; all of whom afterward became ministers.

In June, 1853, Rev. John Berg accepted the pastorate. Mr. Berg was faithful and successful in all his duties. Some useful members were gathered in, and those who had become useless were excluded. After nearly two years, he resigned, on account of a new rule of the Church requiring the annual election of a pastor.

Rev. E. S. Dulin, of Missouri, who had been licensed by this Church some years before, was now called to the pulpit, but declined.

In June, 1855, Rev. L. W. Seeley, of Kentucky, was unanimously elected, and entered the pastorate in the following September. During the interval, the church building was thoroughly repaired and painted. Early the following year, a revival occurred, which continued many months, and resulted in numerous conversions. Mr. Seeley resigned Sept. 24, 1857, having received 35 converts by baptism and 20 by letter.

For some months, the finances of the Church were so inadequate to their duty and work, that they hesitated to call a pastor, but a healthy reaction set in, and Rev. E. R. Hera, of Baltimore County, was invited

and took charge, Jan. 1, 1858. Seldom has a pastor entered his field with greater tokens of favor than those shown to Mr. Hera. He was also popular with other Churches, one of which called him, unsuccessfully, in 1859. The cause prospered and Zion was hopeful. In the year just named, rumors of personal imprudence and indiscretions affected Mr. Hera's character, so as to impair his influence with a majority of his congregation. After a report of censure had been passed by the Church, he resigned, in October, 1859. About fifty members, taking side with Mr. Hera, withdrew also, and with him, organized another body, which was, however, of short duration. Mr. Hera took the position of army chaplain in 1861, and removed to the West.

In January, 1860, Rev. George P. Nice was elected pastor. Considering the recent disruption of the Church, immediate prosperity was not expected, but the faithful labors of the preacher and people were blessed. Some were restored to membership, others added by baptism, and a revival during the ensuing months caused a total increase of thirty. Among them was J. T. Beckley, a youth, who, after a collegiate education, became co-pastor with Dr. R. H. Neale, of the First Baptist Church, Boston, Mass. Thence he removed to Newburyport, and after a successful pastorate, was called to the Beth Eden Church, Philadelphia. Also, Geo. W. McCullough, who was educated for the ministry, served a Church in Massachusetts, and is now the efficient pastor of the Second Church in this city. Henry Taylor and F. A. Mitchell, afterwards deacons, entered our fellowship at that time. J. W. T. Boothe, a young member, was ordained to the ministry. After useful pastorates in the States of New York and Indiana, he is now serving a large Church in Philadelphia. Then the Civil War broke out, and all the pleasant prospect was beclouded. The membership sympathized on opposite sides of the contest. But the prudent and discreet course of the pastor tended greatly to preserve the integrity of the organization through that trying ordeal. During the War, in response to an appeal from James B. Taylor, Secretary of the Southern Board, a hundred dollars was promptly sent to Foreign Missions.

There still remained a balance of the old debt unpaid. Providence now made a way of relief. A venerable sister, Mrs. Ellen Faulkner, dying, left a legacy of \$200 toward the debt. The remainder being due to Rev. Franklin Wilson, he generously relinquished his claim. This cleared away a cloud that had long overshadowed them, and a testimonial of gratitude was presented by the Church to Bro. Wilson, at a public meeting. During the winter of 1865-6, Bro. Nice's labors were further blessed in the reclamation of backsliders and the baptism of a number of new converts. In November, 1866, the pastor resigned. It was with great reluctance that the Church accepted this decision, and

they passed resolutions expressive of the highest regard for him. His ministry had lasted nearly seven years, and he left the Church free of debt and dissension and in a healthful spiritual condition.

The Church now carried on its work for some months without a pastor, using their finances for the renovation of their building, at an outlay of \$2,500. Col. Wm. Chestnut, through his daughter, Mrs. Saunders, kindly donated \$350 of this sum. Rev. R. B. Kelsay, of Philadelphia, then accepted charge, in September, 1867. His labors were blessed from the beginning, and resulted in accessions at nearly every weekly meeting. In February, 1868, the Church voted to increase his salary from \$1,500 to \$2,000, but he positively declined the advance.

In the same year, a reunion took place, participated in by all the former pastors of the Church. It was an occasion of interesting reminiscences and hopeful anticipations.

Not being able to buy a parsonage, the Church now added \$300 to the pastor's salary for the rent of one. The ground-rent of the church edifice being a yearly tax of \$180, four of the brethren nobly offered to contribute \$2,500 toward its liquidation, provided the Church would raise \$500 more. This was not done immediately, but in about six months, in April, 1870, the ground was purchased for the Church, and this enabled them to move more freely in their mission for Christ. The cause prospered throughout the year, and over a hundred members were received, but to the surprise and regret of the entire fellowship, Mr. Kelsay resigned, in December, 1870.

In March, 1871, Rev. Mark R. Watkinson was elected by a small majority at a regular meeting, and a motion failed to make it unanimous. The minority comprised the official and active portion of the Church. Mr. Watkinson accepted, hoping to harmonize both sides; and it is due to say that both parties endeavored to act for the general peace. But as time passed on, it was evident that there was a lack of that cordial coöperation necessary to prosperity, and in March, 1872, a vote was taken at a business meeting of the Church on the question of retaining or dismissing the pastor. The ballot stood seventy-nine in favor of Mr. Watkinson and thirty-three against him. This settled the debate, for the time.

On May 15, 1873, the funeral of Rev. John Berg took place from this Church. As the former pastor of this and the Second Church, and as editor of the "True Union," Mr. Berg had acquired many friends. Of late, his health had become impaired, from partial paralysis. He had spent a season at a Virginia Spring under medical treatment, and then gone to the seaside at Hampton. For a few days, at that place, he appeared to improve. Always cheerful, he once remarked that he had long admired the prayers of the Episcopal service, with one exception.

He could not join in the petition "From sudden death, good Lord, deliver us." "Were I allowed to choose," said he, "I would prefer to die suddenly;" and then raising both hands, he exclaimed, "Sudden death—sudden glory!" He took a short walk, and returning, locked himself in his room. After some time, his observant friends, fearing the worst, forced the door and found the good man dying. His desire was granted; he died suddenly. His remains were buried in Greenmount, and covered by an appropriately inscribed marble. His funeral was conducted by Revs. M. R. Watkinson, Franklin Wilson, G. F. Adams, E. N. Harris and Dr. Fuller.

In September, 1873, finding that he had failed in uniting the members under his administration, Mr. Watkinson resigned. Just about that time, a neat chapel had been erected on Eager street, near Broadway, chiefly through the means of Mrs. Geo. R. Dodge. Mr. Watkinson was invited to take charge of the congregation at this mission, and accepted.

The High Street Church was now without a pastor for over seven months, during which some repairs were made in their building. In August, 1874, Rev. John T. Craig, of Scotland, and late of New Jersey, who had preached here frequently, settled as pastor. All things now worked harmoniously, and the Church took a step forward in all that constitutes a healthy, zealous, Christian body.

In the summer of 1875, Deacon James D. McKean died suddenly, on his way home, one night, from a meeting at the church. His age was sixty-eight years. Born in Trenton, N. J., he resided in Philadelphia, in early manhood, where he was converted. In 1840, he united with the First Church of Baltimore, and in 1847 with the High St. Church. He was a man of great industry, indomitable energy, strong faith, and consistent piety. It is seldom that a Church loses a member more valuable and punctual as an officer, and kind-hearted as a man. A memorial service was held in his honor.

This Church was constituted when the aggressive spirit of Missions was little known as compared with the present period, yet there has always been a feeling favorable to such work, which was retarded only by adverse financial circumstances. An early effort in this direction was made at Huntingdon, in 1843, when a Sunday school was planted by J. B. Bradley, J. F. Helm, T. E. Edmonds, E. S. Dulin, L. Raymo and others, near the toll-gate on the York Road. This school and the meetings connected with it under the labors of Rev. Franklin Wilson, may be regarded as the origin of the Baptist Church in Waverly. More recently, a mission school was originated, which, combined with another mission, resulted in the founding of Shiloh (now Grace) Church.

The Young People's Association has been in the past quite active in all Sunday school and mission labors. Several years ago, a vigorous monthly Church paper was published by Mr. C. S. Stewart, and edited by the pastor and Mr. Henry Taylor. Large numbers of tracts have been distributed by the society.

In 1876, considerable improvements were made in the house, in addition to a new baptistery, costing \$600, without incurring any debt.

Bro. Craig's administration was marked by a general improvement and growth. The Church, school and missions, were all active. Contributions to all purposes were increased. In 1879, a spire designed by J. Appleton Wilson, son of the former pastor, was added to the church edifice, at a cost of \$4,000. Having received a call to general mission work in Delaware, to which he felt a special inclination, Bro. Craig resigned his pastorate, Jan. 2, 1881.

Rev. W. S. Penick, of the First Baptist Church of Alexandria, Va., was chosen pastor in March, 1881. He entered upon his labors the following May. In a short time, after thoroughly acquainting himself with the condition of the membership, he urged the Church to revise its lists, which they begun to do in October. During this year the number of members was reduced by erasure and the withdrawal of fellowship, from 453 to 354; and the next year, ending in October, 1882, the membership was further reduced for the same reason to 314, although there were 38 received during the year, 29 of them by baptism.

While this reduction of membership was going on, the Church largely increased its contributions to the various causes of benevolence. In 1881, the contribution to the Maryland Union Association was \$125; in 1882, it was \$200; the following year it was \$300, and in 1884 it had reached about \$350. To other objects, including Home and Foreign Missions, the amount given in 1881 was about \$150, and in 1882, it was \$595. In November, 1882, the Church increased the pastor's salary \$500. Besides these advances, expensive improvements were made in the building. The Sunday school covered the floor of the lecture room with a new carpet; the ladies put a new set of furniture in the pulpit, and about this time a new hymn book was introduced at considerable cost. The number of members in October, 1884, was 348.

A ladies' missionary society was organized in November, 1882, which is doing a noble work in making clothing for the Indian children of the Levering Manual Labor School, besides contributing liberal sums of money to various other benevolent objects. Recently, another society, called, "The Young Ladies' Home Mission Society," has been organized.

The High St. Church has just celebrated its semi-centennial. These fifty years have been characterized by great struggles, and abundant

usefulness. The Church now proposes, as soon as the necessary arrangements can be made, to remove from its present locality, which is being rapidly surrounded with business houses, to a more eligible situation, where it is hoped that a still more abundant success may crown its efforts in the future.

Within two years, the Church has been bereaved by death of three of the oldest members, Theresa Grace, Ann V. Beckley and B. M. Mason.

The present officers of the Church are : Pastor, Rev. W. S. Penick. Deacons: Jas. P. Frames, also Treasurer ; John F. Helm ; Wm. Leonhardt ; and W. E. Mason, also Clerk.

The Sunday school of this Church has always been a power for good, and its faithful teaching has won many souls to Christ. Its successive superintendents have been as follows: Wm. H. Ryan, A. J. Hampson, J. D. Tustin, J. B. Moody, Wm. H. Hamer, Wm. S. Foster, James D. McKean, Stephen Jones, W. S. Crowley, Jas. P. Frames, the last of whom has served since 1864. The other officers, at the present time, are : Assistant Superintendent, Wm. Leonhardt ; Treasurer, H. Taylor ; Secretaries, Charles Woodward, Wm. Porter ; Librarians, J. B. Vail, W. Colmus.

1835.

PIKESVILLE BAPTIST CHURCH.

PIKESVILLE is a pleasant village on the Reisterstown road, about eight miles northwest of Baltimore. For a long time it was the location of a U. S. Arsenal. In 1832, Mr. Joseph Mettam landed at Norfolk, Va., from England, and coming to Baltimore, united with the Second Church. Here he was licensed to preach, and attended the Baltimore Association at Black Rock, in 1834, as a delegate. While there, he was thrown from a horse and dragged some distance by the stirrup. Among the friends who aided to restore him from the effects of the accident, was a lady who conducted a female academy near Pikesville. She invited him to preach there, especially for the spiritual advantage of her pupils. He consented, and finally brought his family and settled in the village and opened a school. Teaching through the week, he used his school-room for divine worship on Sunday, and it was filled with an interested congregation. Dr. James Smith now gave half an acre of ground for the site of a chapel. Other friends contributed money and material, and by February, 1835, a stone house was built, thirty by forty feet in dimension, comfortable, and ready for occupancy. It was dedicated by Rev. John Healy, assisted by Elder Eli Scott, of Black Rock. In May following, Mr. Healy baptized two converts, the first fruits of Bro. Mettam's labors in the school-house. Soon after, two more were baptized by Bro. Healy. On September 8, 1835, a Church was constituted, in the presence of brethren from the First and Second Churches of Baltimore. The constituents were Joseph Mettam and Ruth B., his wife, Miss Eliza Trott, from the Second Church of Baltimore, and the four recently baptized, John G. Cox, Geo. Robinson, Ann Turner and John Ports.

On June 29, following, Bro. Mettam was ordained to the ministry by Revs. John Healy, Joseph H. Jones and Stephen P. Hill. He had already been chosen as pastor by the little flock. A debt of \$400, which remained on the meeting house, was presented before the Churches in Baltimore, and soon after paid by their contributions.

In 1836, when the Maryland Union Association was organized, this Church was a constituent. The pastor labored faithfully and reported fourteen members at the second meeting of that body. In 1840, the Union assembled at Pikesville, and began a protracted meeting, which continued under charge of the pastor and Rev. L. W. Allen, of Va., until a large number of souls were converted. Forty-two members were reported in 1842.

For the next twenty years there were occasional additions, but nothing of importance occurred. The pastor not only served this Church, but acted occasionally as a missionary of the Board, preaching at Taneytown, Hereford, Forest, Good Hope and other points. In 1860, Rev. H. G. DeWitt, State Evangelist, held a series of meetings at Pikesville, resulting in thirty additions to the Church. In 1861, fifty-four members are recorded, the largest roll ever given. Since then, many have died or removed, and the number at present is only seventeen. The whole number received during the existence of the body has been considerably over one hundred.

Feeble as this Church has been, it has nevertheless been a power for good in the community. At the time of its origin, there was no place of worship within several miles. Now, there are three large churches in the place. Its Sunday school has been recognized for its influence on the young of the neighborhood. The village, in early years, was the place of resort for sport, especially on Sunday. But the gospel made a great change, and brought decency and piety to the homes and hearts of the people. Even the youths who robbed orchards for pastime, came to the school, and ceased to annoy the neighboring farmers.

The venerable pastor, who has never missed but two or three meetings of the Association during its fifty years, still lives, at this writing, but is unable to preach, and awaits the end of his well-spent life.





Erected 1880.

FIRST COLORED BAPTIST CHURCH

BALTIMORE.

1836.

FIRST COLORED BAPTIST CHURCH,
BALTIMORE.

IN compiling this sketch, we must rely upon detached reports in the Minutes of the Association, on the recollection of aged persons, and on imperfect Church records. The following is all we can gather in regard to the first church organization among the colored Baptists.

In 1818, a colored Baptist preacher, whose name is forgotten, but whose labors are remembered, came to Baltimore, and preached about a year to a few Baptists in a private house on Potter street, near Fayette. But it does not appear that any Church was organized. There were a few colored Baptists to be found, and occasionally a meeting was held in some private house, but the race were then in slavery, and both laws and public opinion were unfavorable to their separate organization. A number, however, were members of the First (white) Church. It was not until 1834, when Mr. Wm. Crane came from Richmond, that any special effort was made to gather them into a distinct body, so as to enable them to extend the truth among the large numbers of their kindred dwelling among us. With his advice, Moses Clayton, who had been a slave, but was now free, and had come to Baltimore from Norfolk, Va., made an effort in this direction. Mr. A. Stirling, who owned a school house on the corner of Young and Thomsen streets, kindly gave its use free of rent to Clayton, for a Sunday school. Clayton had learned to read and write, could speak with some fluency, and began teaching and preaching at once. Being a carpenter, he made his living by labor during the week. He began a school with three children, two of them his own, and gradually gathered a few others. He often preached to an audience comprising his wife and two or three others, and strange as it may seem, spoke with as much ardor and enthusiasm as if he were addressing a thousand people. Clayton's piety and earnestness had a reward so far that he gathered in some eight or ten believers, formed a Church and was ordained as pastor. The organization took place Feb. 20, 1836, with the assistance of the following ministers: Rev. John Healy, of the Second Church, Rev. S. P. Hill, of the First Church, and Rev. G. F. Adams of the Calvert St. (now High St.) Church.

The First Colored Church did not grow rapidly, but maintained regular worship and served as a small beacon light for many years. In 1841, the Church was received into the Association, and reported a slow advance from time to time. In 1860, the pastor, Rev. Moses Clayton,

finished the work God had sent him to do, and died at the age of seventy-seven years.

Rev. J. Cary preached for this Church a short time. Bro. John Whye also acted as pastor in 1863, and is the oldest member now living. In 1864, Rev. J. Underdue, of Philadelphia, was called, and served as pastor for a few months, when he joined the Union army. The Church reported about eighty members during this period. In 1865, Rev. Lewis Hicks became pastor. This brother had been a slave, had traveled, and was quite a character. He was illiterate, but had great vigor and fluency of speech. Short of stature, with an intelligent eye and frank countenance, he possessed an energy of character that caused him to be noticed whenever he was engaged in public speaking. He frequently plead before the Board and the Association for his various charges, and was always accorded a very friendly hearing. He undertook to build a meeting house in place of the old school house, which had become dilapidated, and with the aid of Rev. John Berg, succeeded in collecting the required means. He remained pastor till 1869, leaving a membership of over one hundred. He afterwards went to Cumberland and organized an interest there. He died at Charlotte Hall, in 1880, aged seventy years.

In 1872, Rev. J. C. Allen, a student of Iberia College, Ohio, entered the pastorate of this Church. It was the *first* in age, but others had outstripped it, and it stood, weak and somewhat in debt, not knowing, but hoping for a future. Bro. Allen labored judiciously and successfully, and soon required a larger house to hold his hearers. Conversions blessed his ministry. The Church grew in character, and shortly numbered three hundred members. The unfavorable location of the house of worship caused many to leave, and the Church Extension Society saw the need of a larger house and better position, if a great work was to be done. The Church were therefore encouraged to collect funds and build elsewhere. They soon paid off all existing debts and began to save money for the new enterprise. In 1872, their letter to the Association says: "Our house is too small to hold the people. Want another and are trying to get one. Have \$1,000 in bank for that object. Who will give a dollar to help along? Have baptized fifty-eight persons this year." In 1875, a lot was secured on the corner of Caroline and McElderry streets. In three years, by great effort and self-denial, the Church had paid for it, \$3,500. In 1880, a large and handsome building was erected on this lot by the Church Extension Society, to be deeded to the Church after all the cost shall be secured. It was designed by J. A. and W. T. Wilson, Architects, built by H. C. Smyser and Edw. B. White. Dr. G. K. Tyler and Charles Tyler, F. W. King, Chas. A. Keyser, and other members of the Board, gave not only con-

siderable money, but also much gratuitous personal supervision to the work. The house and ground cost about \$16,500.

On the last Sunday in January, 1881, the Church occupied its new home, and before a month had passed, fifty converts were baptized. A joyful opening! Since then the members have set themselves to work for the extinguishment of their debt and the increase of such as shall be saved. They now number 371. The pastor still occupies his place as a modest, yet faithful leader, and has been honored several times by the colored Churches in being elected President of the Baptist State Convention. The deacons of this Church are: Joseph Reed, Welford Day, Dabney Noel, Gabriel Sutton, Cornelius Smith, Arthur Richardson, George Cephas. Trustees: Jeremiah Griffin, Lewis Washington, Tobias Robinson, Peter Parker, John Sharp. Superintendent of the Sunday School, Lucius Johnson.



1842.

HEREFORD BAPTIST CHURCH.

THE origin of Hereford Church may be ascribed to the influence of Mr. John K. Rowe. He was a native of England, and came to Baltimore in 1801, where he worked as a ship-joiner. In 1807, he raised and commanded a volunteer military company, in anticipation of a war with England, and in 1814 served in the defence of this city. He was subsequently converted, and became a member of the First Baptist Church under Rev. J. Finlay. Later, Mr. Rowe removed to Hereford. About 1840, he set apart a lot of two acres in the centre of the village, and being an able mechanic, built upon it a neat, substantial house of worship, at almost his own expense, receiving contributions if offered, but never soliciting any. Bro. D. B. Wilhelm states* that the active

*“WE held a series of protracted meetings. We went to Hereford. Old Bro. Rowe had built a meeting house. We begun a prayer meeting there and kept it up for a week. We held our meetings at night, and went around praying with the families in the day-time. There was power in prayer there. Bro. Rowe's children had grown up unconverted—all except one, who was a Methodist, and afterward joined the Baptists—they were all brought in at this meeting. Bro. Rowe's youngest son was a sailor, and had just come home from sea. He told his mother that he ‘would have to go back to sea; for if he went up to Bill's they were praying there; if he went to Bro. John's, they were praying there; if he went to brother Jim's, they were praying there; and if he went back to home, they were praying there. He had no place to put his foot.’ So he got his mother to pack up his clothes. He went around to bid his brothers good-bye. He met brother Jim down in a field, who told him all that he wanted was religion, and both got right down on their knees on the ground, and the Lord converted him right there. He did not go back to sea, but got aboard the old Ship of Zion, and has no doubt sailed to heaven. But I must speak of another case before I leave Hereford. I went down to old Bro. Freeland's. His wife had been out to our meeting, and had been so powerfully convicted, that when she returned home she took to her bed and sent for a doctor. While I was there, the doctor came in. After questioning the patient, he said to her, ‘You are afflicted more in mind than in body, for I know I am.’ With that he took a seat beside me and said, ‘Now, if there is any religion for me, I want it.’ This took me by surprise; I thought, ‘What can I say to this man?—he has been to Congress, and I am only a young convert.’ But I pointed him to Jesus. He wanted me to go home with him, as he lived in the village. After I had prayed with Mrs. Freeland, I started up to see the doctor, but met him coming down, praising the Lord. God had blessed him, and we had a happy time there. Mrs. Freeland came to the meetings again, and was also converted. So the doctor and his patient were both converted within twenty-four hours. The doctor's name was John C. Orrick—he preached the gospel in the Methodist connexion for a number of years before his death. Hereford Baptist Church was started from this meeting.”—*From “Recollections of Uncle Daniel,” pub. by Weishampel, Baltimore, 1883.*

members of Gunpowder Church held prayer and enquiry meetings in this building, and that a revival followed, which led to the organization of a new Church. Bro. Rowe then invited all who desired to form a Baptist Church to unite, and presented the property to the body. The following were the constituent members: John K. Rowe, Ann Bevan, Thos. Miller, Ann Miller, Johanna Boyd, Wm. Cross, Jas. Rowe, John L. Price, Rachel Price, Mary Rowe, Thomas Jones, Ann Little, Sarah Turner, Mary Little, George Little, Elizabeth Price, Elizabeth Ways, Margaret Rowe, Martha Turner and Wm. Rowe. The Baltimore and Gunpowder Churches sent delegates to recognize the new body, on Jan. 5, 1842. A covenant was adopted, and a sermon preached by Rev. G. F. Adams. Rev. H. J. Chandler gave the right hand of fellowship; and was subsequently chosen pastor of this and the Gunpowder Churches. His labors were blessed, and seven persons were baptized. Among them was one man, who kept a drinking house, and who gave evidence of his sincerity by abandoning the traffic. A few weeks later, a Sunday school was established, which though sometimes interrupted, has been continued to the present time. In March 29, 1842, the following was adopted; "Whereas, brother John K. Rowe has built a meeting house at his own expense in the town of Hereford, and has made said house, with two acres of ground, a present to us, the Baptist Church at Hereford; *Resolved*, That we gratefully accept the same, and hereby return to Bro. Rowe our sincere and hearty thanks for so valuable a present."

In the following autumn, a missionary society was constituted, and a monthly concert of prayer established. During 1842, a *camp-meeting* was held by the members of this and the Gunpowder Churches. Ministers from Baltimore and elsewhere attended and preached with power. Many were converted, baptized, and added to the Churches. In 1843, Mr. Chandler was recalled to his native State, Virginia. In August of that year, Rev. G. F. Adams took charge of this field, including that of Gunpowder, and also Price's school-house, about half way between the other two. This continued until the Forest Church was constituted. At this time was licensed Bro. Thos. Jones, who served as missionary at Rockville, as heretofore stated. Mr. Adams resigned in March, 1846.

Rev. Adam Baush succeeded as pastor, at the same time teaching a school. He remained two years, and baptized seven persons. In 1848, the Hereford and Forest Churches recalled Mr. Chandler, who served them with fair success for three years, during which time a baptistery was made in the Hereford house. In 1851, Rev. T. W. Haynes, of S. C., occupied the pulpit for a few months. In 1854, Rev. E. R. Hera, then of Dover, Del., accepted charge. Soon after, occurred the death of Mr. J. K. Rowe, aged eighty-six years. Besides his former gift, he left to

the Church an annual ground-rent of \$96 in Baltimore City, to legalize which his heirs generously obtained a special act of the Legislature. Mrs. Ruth Rowe, his widow, also presented the Church with a house and lot in the village to be used as a "pastor's home." This was the only one of our Churches at that time so comfortably endowed. Two years later, Mr. Hera left, at the call of High St. Church, Baltimore. Rev. J. Porter, the pastor of Gunpowder and Forest, now preached at Hereford also, for about two years. In 1860, Rev. John Kingdon, a young student, acted temporarily as pastor. In 1864, Bro. M. H. Austin, a convert under the preaching of Bro. Thomas Jones, at Rockville, was ordained as pastor. Bro. Austin's earnest labors were blessed, and he remained in charge four years. Rev. J. W. Jones, of Va., succeeded for over two years. Dr. Isaac Cole, living in Westminster, preached here during 1873. Rev. B. G. Parker became pastor in 1874 and continued fourteen months. Rev. E. B. Walts next assumed charge, in July 1875, and served until 1881. Bro. E. Wilcox a member of the Seventh Church, took charge for a few months in 1881. During all these terms, there was a fair amount of work, with occasional special efforts, a few baptisms by each pastor, and periods of prosperity. Most of the pastors were missionaries of our Association.

In 1882, Rev. C. L. Amy was chosen pastor. During 1883, Rev. J. B. English, then State Evangelist, held a meeting, at which four converts were reported. The Church seemed hopeful. In November, 1884, Mr. Amy resigned. Members in 1884, forty-six.

Recently, Bro. Edward Austen, a native of Baltimore, but for many years engaged in business in New York, has removed to his beautiful farm near Hereford, and greatly aided the Church by his presence, contributions and wise Christian counsel. Rev. Ed. Small, a student from Spurgeon's College, has been lately elected missionary pastor, with a hopeful prospect.

The present officers of the Church are as follows. Deacons: T. R. Rowe, U. Harvey; Clerk, W. G. Little; Treasurer, A. J. Rowe. The Superintendent of the Sunday school is T. R. Rowe.

1843.

FOREST BAPTIST CHURCH.

THE Forest Baptist Church was organized on January 24, 1843, by fifty members who withdrew by letter from the Gunpowder Church. Revs. Wm. Laws and Joseph Mettam had been holding meetings at Gunpowder Church, in 1840. The good work spread for miles all over the country and hundreds were converted, most of them heads of families. They went to the Old Stump meeting house, which had been occupied by the Old Side Baptists, a few of whom were still holding on to the house. Brn. Laws and Mettam were locked out, but they held a meeting in the Grove alongside of the old house. They kept up this meeting for some time, as the weather was warm. There they had a number of converts. They held another meeting at old Father Albin's in Carroll county, where they had several converts. They also preached in Bro. J. L. Price's school house. All those meetings were held under charge of the members of the Gunpowder Church, and all the converts baptized were received into that Church, for it was the only Regular Baptist Church in that county within 25 miles. The Forest Church was organized, as already mentioned, at Price's school house. The last night Bro. Laws preached there, he had some three converts, and as he was going to leave the next day, he took them at the same hour of the night down to the creek and baptized them. But after Bro. Laws left, the work still continued and a camp-meeting was held near this place. The Gunpowder and Hereford Churches had united to call Bro. H. J. Chandler as their pastor, and he took charge of the camp. He also preached at Price's school house, till the Forest Church was organized. The first deacons were J. L. Price, John Sater and D. B. Wilhelm. After Bro. Chandler resigned, Bro. Geo. F. Adams took charge of the three Churches, Gunpowder, Hereford and Forest, the latter still occupying Price's school house.*

In the following year, they built a meeting house, to which they gave the appropriate name of "Forest," from its natural surroundings. Having competent carpenters and masons among them, they built this house chiefly with their own hands, and at its dedication, its cost had been almost made up. Daniel B. Wilhelm, known as one of the surviving constituents of the Forest Church, states that his father owned a whiskey distillery in that neighborhood some years previous to this organization, but having been converted under the preaching of Elders

*Wilhelm's "Recollections."

Wm. Laws and Joseph Mettam, he abandoned the accursed manufacture and tore down his distillery. He adds, that some of the planks of the demolished building were used as flooring in the tents at the camp-meeting near Forest; and afterwards, when the Forest church was built, the same planks were used as flooring there also, where they still remain. The house is located about six miles from Gunpowder and six miles from Hereford at a point about three miles west of the line between the two places.

This Church has had a history somewhat similar to the other two, with which she has been frequently united in pastoral connection, the same pastor generally serving two or all three of the Churches.

It had at one period the most flourishing Sunday school of any of our country Churches. Bro. John L. Wilhelm, superintendent, was licensed to preach, and acted as pastor during 1874-5. The school was suspended for some time in consequence of a disagreement between the pastor and the Church, but in 1884 it was revived, and now numbers 151 teachers and scholars. The present superintendent is Richard Kelbaugh.

Although frequently without a pastor, the members have sometimes carried on meetings for weeks. Occasionally, Dr. J. W. M. Williams, Dr. F. Wilson and Dr. Isaac Cole have visited the church, preached during stated meetings, and baptized converts.

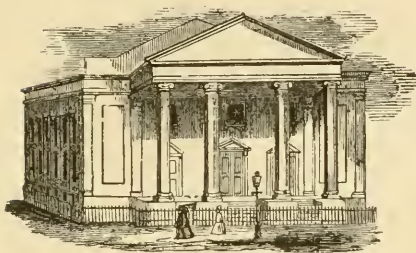
Rev. Dr. James Nelson, now of Farmville, Va., State missionary at the time, held meetings in Forest several years ago, resulting in numerous conversions. During 1881, Rev. John B. English held a protracted meeting which greatly encouraged the Church.

The Church has had its seasons of elation and depression, and has been distracted by divisions. Its members have increased at various times, but of late years have diminished, from losses by exclusions, removals and deaths, until the number is now only fifty-six. At one period, eight were dismissed to Missouri, at other times many to Baltimore and Virginia, eleven to organize Hampden Church, and as Bro. Wilhelm observes, "a great many have gone to heaven, we believe."



REV. W. T. BRANTLY, D. D.,
PASTOR OF THE SEVENTH BAPTIST CHURCH,
BALTIMORE.

1871—1882.



1845.

SEVENTH BAPTIST CHURCH,
BALTIMORE.

THE Seventh Baptist Church had its origin in a meeting held by about one hundred persons, in the old meeting-house on Calvert Street, near Saratoga, on October 17, 1845. The company was composed of members of the First Baptist Church of Baltimore, who had withdrawn from that body, owing to differences upon matters of Church government, &c., and who met to consider the proposition of organizing a new Baptist Church.

After the great revival services held in the First Church, by Elder Jacob Knapp, in November, 1839, the Church had experienced considerable increase, and among the new members were many brethren of zeal and energy, occupying a high position in social and business circles. A number of these earnest and progressive brethren, though personally loving their pastor, Rev. Stephen P. Hill, regarded his administration as too conservative, and decided to organize themselves into a body that would be modeled according to their views of Church government and discipline. Though the secession of so many brethren from that Church was much deplored, yet subsequent events proved that the separation was providential.

The members present at this preliminary meeting desired to organize at once as a Church, and appointed a committee, consisting of Daniel Chase, Samuel Scribner, L. P. Bayne and A. R. Levering, to purchase from William Crane, the house in which they were assembled. The owner agreed to take \$6,000 for the property, the amount subsequently raised by the committee. At the meeting held on Oct. 17, the members present decided to ask for letters of dismission from the First Church, and also invited the Calvert St. Church to join them. The Constitution of this new organization was immediately acted upon, and

finally adopted, October 27. This instrument was decidedly centralizing in tendency, conferring large discretionary powers upon a few officers. The constitution prescribed that the bishop and deacons should constitute a Board of Elders, whose duty it should be to take action upon matters connected with the general welfare of the Church, and to act in her behalf during the interval between the business meetings of the Church. The Board of Elders had the power to decide upon the case of any brother walking ungodly, and could drop his name from the Church books, subject to an appeal to the Church. They were also instructed to accept candidates for admission, subject to confirmation by the Church. They became in a measure the executive committee of the Church. The earlier records contain full accounts of the Elders' meetings, which were for a time held weekly.

The number of members who decided to secede was found to be ninety-two. Of this number thirteen belonged to the Levering family, five to the Rous family, and among the others were brethren D. Chase, Leonard Burbank, C. M. Keyser, Samuel Scribner, Chas. D. Slingluff, Allen A. Chapman, George W. Norris, A. D. Kelly and A. W. Poulson. On November 3, a council of city Churches met to consider the propriety of recognizing the new organization. Rev. Geo. F. Adams was chosen moderator, and A. R. Levering Clerk. Among the delegates present were: from the First Church, Thos. Maybury; Second Church, Rev. John Healy; Calvert St. Church, Jas. D. McKean; Madison St. Church,* Peter Potts and Alexander Butcher; High St. Church, Rev. Jonathan Aldrich; Hollins St. Church,* Jas. Morrison. The council decided to recognize the new body as a "Regular Baptist Church under the name of the Seventh Baptist Church of the City of Baltimore." The public recognition services were held on the following evening, Tuesday, Nov. 4, 1845.

The first regular business meeting was held on Nov. 5, Rev. O. W. Briggs in the chair, and A. D. Kelly clerk. The evening was made notable by the accession of eleven new members, comprising three families, from all of which deacons were afterward selected, viz: Wm. and A. Fuller Crane, L. P. Bayne and John W. Ball.

The time had now arrived for the election of permanent officers. On November 19, seven brethren, "experienced, liberal and God-fearing," were elected deacons and trustees, as follows: Daniel Chase, Alex. W. Poulson, A. D. Kelly, A. R. Levering, L. P. Bayne, John G. Rous and A. A. Chapman. F. A. Levering was elected treasurer, and W. W. Lawrason clerk. The voting for pastor resulted in the unanimous election of Rev. E. L. Magoon, of the Second Baptist Church, Richmond, Va. Rev. O. W. Briggs was invited by the deacons to serve as temporary pastor. At a meeting held Nov. 25, "a memorial was read

*Long since extinct.

from Bro. A. F. Crane, in relation to the Church choir." Like the sweet singer of Israel, this talented brother early devoted his musical gifts to the cause of his Master.

The Church went to work immediately. The deacons met weekly, and regular business meetings of the Church were held quarterly. On Dec. 9, the deacons voted that "Bro. Poulson be appointed treasurer of the Poor fund." For nearly thirty years, Bro. Poulson continued his labor of love in this office, bringing joy and comfort into hundreds of poor, neglected families.

Rev. E. L. Magoon came on from Richmond, and had a conference with the deacons, on December 15; but after a subsequent correspondence, he finally concluded, in January following, to decline the call.

The declination of Bro. Magoon, who was a godly man of great power and eloquence, was felt to be very discouraging, but the Church took a broader survey of the field to secure a pastor. Rev. Dr. J. B. Jeter, of Richmond, happening to be in Baltimore at this time, suggested to Bro. Wm. Crane the name of Richard Fuller, of South Carolina, as that of one qualified in every way to lead the new organization. The suggestion was endorsed by the Church, and on January 15, 1846, they voted, "We believe it to be the unanimous wish of this Church that Bro. Richard Fuller should become its pastor, and the deacons of the Church are authorized to correspond with him on the subject." The correspondence between Dr. Fuller and the deacons of the Seventh Church forms a very interesting chapter in its history. On the one side, we see a man of God unwilling to leave his beautiful Southern home and its hallowed memories, yet longing, like Paul, to spend and be spent in the service of his Master. On the other side, we see a body of earnest, zealous, influential brethren, intent upon extending the Baptist cause in Baltimore, and winning souls to Christ. In their letter urging his acceptance of their call, they say. "The village of Baltimore has become a great city; but alas! our denomination has not grown with her growth nor strengthened with her strength. We have banded together for the holy purpose of elevating her down-trodden standard, and for the vindication of the time-honored Baptist name. We consider that the time past is sufficient in which to have witnessed the humiliation of Zion; and now in the strength of the Lord, we would go forward and labor for better things." Such sentiments as these touched the heart of the young and ardent pastor of Beaufort; and on February 24, 1846, he informed the deacons in a letter, of his readiness to accept the call, provided a larger and more accessible house of worship should be secured.

The terms of Dr. Fuller were accepted at a meeting held March 11, and a committee of five brethren, consisting of W. Crane, Daniel Chase,

C. D. Slingluff, C. M. Keyser, and Samuel Scribner, was appointed to submit a plan for a new "house of worship, which shall be creditable to the denomination and satisfactory to the pastor elect." A plan was submitted on June 29, and the committee were instructed to purchase a lot on the north-west corner of Paca and Saratoga streets,* and to proceed with the erection of the new building. A. D. Kelly and L. P. Bayne were added to the committee, D. Chase being elected chairman. A building fund of \$16,400 was soon subscribed. Among the principal donors were: D. Chase, C. M. Keyser, S. Scribner, A. D. Kelly, Wm. Crane & Son, A. R. Levering, John W. Ball, Hannah Levering, L. P. Bayne, C. D. Slingluff, J. D. Armstrong, A. A. Chapman, J. G. Rous, A. W. Poulson and E. Hubball.

On the same evening upon which the Church decided to erect a new house of worship, they also adopted a comprehensive plan for benevolent purposes. Among the organizations specified for which collections should be made periodically, were the American and Foreign Bible Society, Home and Foreign Mission Boards of the Southern Baptist Convention, American Baptist Publication Society, and the Sunday school and poor of the Church. Bro. A. F. Crane was appointed to take charge of all moneys collected for benevolent purposes.

On Sept. 3, 1846, Bro. Briggs resigned the temporary pastorship of the Church, to accept a charge in Alexandria, Va. He continued to serve however for several weeks, and on Oct. 4, Rev. G. F. Adams was requested to occupy the pulpit until the arrival of Dr. Fuller. Bro. Adams signified his consent the following week. The Calvert St. house was sold, and the Church accepted the invitation of the Madison Street Church to meet in their house until the building on Paca street should be completed.

Though without a pastor or a house of their own as yet, the Church work was earnest and active. Vigorous resolutions were unanimously adopted, recommending Missions, and liberal sums of money were appropriated to benevolent objects, even though the Church was straitened for money, and the members had been urged to pay their pew rent in advance. The contribution to the Southern Baptist Convention was directed to be applied to the erection of a Baptist chapel in Canton, China, and the delegates to the Convention were instructed to invite that body to hold its next meeting in Baltimore, and also to endeavor to have the Foreign Board located here.

A resolution was unanimously adopted by the Church, in answer to a communication from the First Church, that "theatre-going was irreg-

*The late George W. Norris stated that Dr. Fuller visited Baltimore about this time, and was taken in a carriage to view a number of eligible locations. Finally, on arriving at this corner, he expressed for it his decided preference, and the lot was at once chosen.

ular, and unworthy of the Christian character." Some years after this, the Church emphasized its sentiment by excluding from membership a brother for "habitually visiting the theatres, and playing with dice."

Bright days were now dawning. On June 15, 1847, the formal election of Dr. Fuller to the pastorship took place, resulting in his unanimous call. On July 5, the pastor-elect presented to the board of elders his letter of application for Church membership, and agreed to retain the pulpit for one year, and after that he would decide definitely upon his continued acceptance.

The new building, which the pastor was so influential in promoting, was completed early in June, and on the third Sunday of that month he preached its dedicatory sermon. A choir was now organized, with the pastor as president and Bro. John Mason as conductor. The pew system was rejected after a short trial, and on August 24, the Board of Elders voted that all the seats should be free, which action was at once confirmed by the Church.

Though from the very center of the slavery section, and himself an owner of slaves, Dr. Fuller took a fraternal interest in the welfare of the colored race, and on September 26 he baptized the first colored member of the Church, Jos. M. Harden. At every Sunday service, a dozen or two of colored persons, free and slave, could be seen in the west end of the south gallery intently listening to the words of life from the eloquent pastor. The number of colored members gradually increased, so that on Feb. 1, 1848, with a view of instructing them in liberal giving, they were requested to "give aid and comfort to one of their own number," Noah Davis. Bro. Davis, who had just come from Virginia, having afterwards been ordained for the ministry, received letters of dismission for himself and others on Oct. 28 to assist in constituting "the Second Baptist Church of Color of Baltimore." Davis afterwards became pastor of the organization, subsequently known as the Saratoga Street Church.

Two important movements took place in the Church shortly after the arrival of Dr. Fuller, the one in Church government, the other in Church work. The change in the administration of the Church business was quite marked. More vigor was thrown into the general business meetings of the Church, and the Board of Elders was stripped of much of its discretionary and executive power, and its name changed to "General Committee," its principal business being to act during intervals of Church meetings. On the same evening, October 21, 1847, when these constitutional changes were adopted, a plan was agreed upon to bring the Church membership into closer communion, and to develop a broader missionary spirit. The city was divided into twelve districts and over each district was placed a member in good standing, termed "watchman." The duties of the watchman were to have an

oversight over the Church membership in his district, to hold in the district weekly meetings of these associated members "for prayer and reading of the Holy Scriptures or religious conference and conversation."

The chief object of these district meetings, like that of the Methodist class meeting, was to bind together in stronger ties the Church membership; the secondary object was to develop a missionary spirit. It was hoped that brotherly love and coöperation would take the place of the coercive disciplinary measures of other Churches. Among the twelve watchmen were enrolled five of the deacons. The watchman system continued for several years, but was gradually abandoned. An effort was made in January, 1853, to inaugurate a similar system, but nothing of any consequence resulted. A committee was appointed to subdivide the membership, territorially, into thirty divisions, the leader of each district to be termed "supervisor."

The building committee having erected and furnished an admirable edifice, made their final report, Jan. 13, 1848. The entire cost of the house of worship, including fixtures, was \$22,016; ground rent, &c. \$1,492; total cost \$23, 508. A balance of \$7,809 remained due; and the committee gave their joint note for \$6,873 of this debt; the note to be afterward redeemed by the Church. The general expenses of the Church gradually assumed larger proportions than was expected, and as one of the means of increasing the general receipts, it was decided to abolish the free-seat system and to revert to the former pew system. On Feb. 1, 1848, resolutions were adopted, reading in part: "Resolved, That the experiment of free seats has failed; the collections on the Sabbath and other facts show that the public are not in favor of the system. The pews therefore must be sold, and those not sold rented, but the members of this Church do here most unanimously and cheerfully throw open to the community pews which they may buy or rent, and do direct the deacons and sexton to fill such pews at all times with such persons who may desire to attend the church."

As the end of the year drew near for which Dr. Fuller had consented to fill the pulpit, the members were filled with anxiety, lest their beloved pastor might not consent to remain longer with them, and on June 9, 1848, at a largely attended meeting, a resolution was adopted, in part as follows: "We, the members of the Seventh Baptist Church of Baltimore, in regular Church meeting assembled, with hearts filled with gratitude, love and adoration to our Heavenly Father for his loving kindness and especial care toward this branch of his Church, in granting to us the efficient services of so faithful, so prudent, so talented, so useful and altogether so acceptable and successful a pastor, hereby Resolve, That this Church earnestly desire and affectionately invite our beloved pastor, Dr. Richard Fuller, to continue with us in the pastoral charge of this Church." Whatever may have been the intentions of Dr.

Fuller, the pleading importunity of the letter was irresistible. He decided to cast in his future lot with the Seventh Church. The affectionate relation between pastor and people continued uninterrupted till the departure of the pastor to another scene of labor.

A very interesting scene took place at the close of the Church prayer meeting of Wednesday, October 4, 1848, in the reception for baptism of two widely contrasted candidates, Mrs. Ann Galloway, aged seventy-three years, and Rosewell H. Graves, aged fifteen years; the one soon after called to her rest, the other becoming an ambassador for Christ to a remote heathen land. Bro. Graves, after a career of usefulness in the Church, was publicly ordained for the ministry in the Seventh Church, on Sunday evening, April 13, 1856. He had well prepared himself for the varied duties of a foreign missionary by a severe training at college and afterward by taking a full course of studies at a medical institution. Dr. Graves set sail for Canton shortly after his ordination. With no interruption except two visits home, his work has continued for a generation among the benighted millions of China.

In the same year in which Bro. Graves was received into the Church, was begun the concentration of local mission work which led, on Sept. 9, to the organization of a city mission tract society. Bro. Wm. H. Perkins presided at the preliminary meeting and Hiram Woods acted as secretary. At the suggestion of the pastor, the title "Young Men's City Mission Society" was adopted. Its chief work was the holding of weekly meetings in the church and in private houses, the distribution of tracts, and visiting the sick and neglected. Dr. Fuller took a warm interest in the movement, and many of the Church members, old and young, became identified with the Society. In 1864, the young men contributed and collected \$500 to purchase a small, dilapidated chapel, on Pierce street, near Fremont. They improved and enlarged it afterwards at an expense of \$500 more. Here they planted a Sunday school, beginning with twenty-two children, gathered from the neighborhood. Bro. Geo. B. White was appointed first superintendent, with about ten teachers. It was a remarkably successful effort, and accomplished much good in a neighborhood particularly needing the light of God's word. In three years, the average weekly attendance was 25 teachers and 200 scholars. In 1866 the Society was incorporated. In 1870, its members had increased to eighty-seven, two-thirds being active, and most of their efforts were concentrated in the mission. Occasionally, meetings were held during the week in the chapel and in private houses. The school occupied this place until 1880, when they removed to the large and comfortable building on the corner of Schroeder and Pierce streets, formerly occupied by the Young Men's Christian Association. This was secured through the energetic efforts of brethren Joshua

Levering, Judson Gilman, Chas. Tyler and G. B. White. The building and repairs cost \$3,000. It is free from debt, and is in the care of trustees selected by the Society. For a number of years the work of the Young Men's Society was supplemented by a similar society among the ladies, who are still carrying on earnest work for both the home and foreign fields.

As an item of interest, we give the names of the presidents of the Young Men's Society from its organization in 1848; many of these brethren also served as superintendent of the mission school: B. G. Latimer, Hiram Woods, Rosewell H. Graves, Wm. H. Perkins, Jefferson Shultze, Geo. F. Cobb, Nathan Webb, J. Henry Brittain, Geo. B. White, Dan'l G. Stevens, Geo. W. Richardson, John F. Weishampel, jr., J. F. Mills, Eugene Levering, jr., Joshua Levering, Richard Bayne, W. R. Lindsay, Howard B. Weishampel, Frank T. Grady, Wm. B. Whiteside, Lewis W. Wilhelm, James Gessford, jr., H. N. Hammond, S. J. Hush, Thos. G. Potts.

The encouragement given by the Church to the young men is a good illustration of the proverb, "There is that scattereth and yet increaseth." The spiritual growth of the Church still continued undiminished.

During 1849, when the cholera was spreading death over portions of our country, a number of special services were held "that God would mercifully avert from us the impending calamity, or graciously sanctify it to our everlasting good." On June 1, five meetings were held during the entire day.

In October, 1850, Bro. Wm. H. Perkins was elected treasurer of the missionary funds of the Church, and has remained ever since actively useful in its financial matters. The following year, Rev. Joseph Sharp was received by letter and engaged by the ladies' "sewing society" as a city colporter. After faithful service in this capacity until 1859, he was requested to serve as assistant to the pastor, which he did until 1861, when he accepted charge of a Church in Virginia.

In August, 1851, Bro. Henry Wyer was licensed to preach. On September 28, 1851, Dr. Isaac Cole, a former minister of the Methodist Episcopal Church, was, at his own request, baptized by the pastor in the Spring Gardens. Thousands of interested spectators witnessed the novel event. The same month, Bro. Alexander Butcher and twenty-two other members were received by letter from the First Church. Bro. Butcher became one of the most useful workers of the Church, and remained such until his death, in 1884. He was especially active in Sunday school labor, and devoted much time to the West End School, just then organized, on the south-east corner of Fayette St. and Stockton alley, from which, four years later, originated the Franklin Square Baptist Church.

On Nov. 7, 1851, Bro. John Mason resigned the leadership of the choir. The thanks of the Church were unanimously tendered to him for his efficient work.

The year 1853 was noted for the number of clerical brethren enrolled in the Seventh Church. It was represented in the Association by five heralds of the Cross, brethren Fuller, Sharp, Thomas Brittain, Kingdon, Burlingame. Bro. R. H. Graves was instructed to write the Church letter. An appeal came from the New Orleans Baptists, during this year, asking the Church to grant them the services of Dr. Fuller, for a few months, to assist in awakening the Baptist cause in that city. The Church expressed their sympathy, but declined the request. When, however, the request was renewed, some years later, they replied that as Dr. Fuller intended shortly to visit his old home in South Carolina, they would offer no obstacle to his extending his journey to New Orleans and spending several weeks there.

Twenty-two members drew their letters to aid in the organization of the Franklin Square Baptist Church, on October 31, 1854. At the same time, the West End Sunday school was "committed to the fostering care and protection" of the new Church.

A new mission school having opened, on Fremont St., below Pratt, the Seventh Church now adopted it, and appropriated \$100 a year for its support. Bro. Butcher became superintendent, and for a number of years, he and several other brethren and sisters carried on the enterprise, under difficulties. This mission, usually called the Elbow Lane School, gradually died out, for want of regular teachers, but is known to have reformed a number of vicious youth, and taught some souls the way to Christ.

In March, 1856, the Church purchased a section of ground in the Baltimore Cemetery, in which to bury their deceased poor.

Sunday, December 14, 1856, was notable for a severe storm, which caused a very sparse attendance at divine worship; but the handful of members present resolved to make an earnest effort for an outpouring of God's Spirit. After communion, Dr. Fuller was instructed to invite Elder Jacob Knapp to aid him in holding a protracted meeting. Bro. Knapp came in January and remained two months, preaching almost daily to crowded audiences. The result was a large increase in the zeal of the membership and the addition of 163 converts by baptism. This was the second visit of Bro. Knapp to our city, and like the first, it will be long remembered by those who enjoyed the pentecostal season. The work of grace continued for months. Twenty more baptisms are reported, and the pastor labored incessantly, without needed rest.

A resolution of the Church adopted in July, 1857, speaks for itself.* It was voted "that the pastor be requested to intermit his arduous labors for a few weeks, that he may have an opportunity of restoring his wasted health and strength."

Bro. Christopher West was elected deacon on Jan. 2, 1857, but being about to unite with the Franklin Square Church, declined the office.

Bro. Daniel Shafer, feeling himself called to the work of the ministry, was about this time granted a letter of recommendation to the Pennsylvania Baptist Educational Society.

In the summer of 1858, a general revision of the constitution took place, and also extensive repairs were made upon the church building. During the interval of the repairs, the Church met with the First and Franklin Square Churches.

The sum of \$900 was appropriated in April, 1859, to assist in the education of brethren J. Henry Brittain and Richard B. Cook, at Columbian College, for the work of the ministry. The following year, \$800 were appropriated to improve the baptistery.

The pastor stated that he had received from the E Street Church, Washington, D. C., a call to become its pastor, but after prayer for divine guidance, had declined it. It may be added here, that during his ministry at the Seventh Church, Dr. Fuller had repeated calls of a most flattering character to other fields. Though he was offered unusually large salaries, in one case \$10,000 a year, he refused to leave his charge. It is now known that in one week he received two calls from noted Churches, neither of which was mentioned to this Church.

On Dec. 14, 1860, Bro. J. Henry Brittain was licensed to preach.†

The year 1861 was begun with profound dread. The war-clouds of the great civil struggle hung ominously over the land. A national day of fasting and prayer was solemnly observed and earnest prayers went up for a return of peace to the land. Dr. Fuller preached from the text, "O Lord, to us belongeth confusion of face, to our kings, to our princes and to our fathers, because we have sinned against thee." (Dan. 9: 8.) The record says "the lecture room was crowded with our own people, who seemed to be impressed with a profound sense of the critical condition of the country."

During the entire war period, though he was deeply attached to his native State, South Carolina, and averse to the policy of the North, he conducted himself toward the Church with perfect impartiality, and

*This was previous to the universal custom, since prevailing, of ministerial vacations during the summer.

†Bro. Brittain entered the ministry and served successfully for a number of years in New Jersey. In 1881, he was called to the Fuller Memorial Church, in this City, of which he is now the pastor.

was in himself the principal bond, under God, which united the large congregation, divided as they were in their sympathies during that fratricidal contest. When it is borne in mind, that while he was preaching the gospel of peace to his deeply stirred people, his own flesh and blood were falling in the struggle, and the beautiful plantation of his family at Port Royal was ruined by the necessities of war, and his home turned into a hospital for the freedmen, we may form a notion of his harrowed feelings, and the true piety which enabled him to fill without defection the full measure of an apostle of Christ. At the close of the war, on the day of fasting and prayer, appointed soon after the death of President Lincoln, Dr. Fuller concluded a sermon with the scriptural injunction: "Let all bitterness and wrath and anger, and clamor, and evil speaking, be put away from you, with all malice, and be ye kind one to another, tender-hearted, forgiving one another, even as God, for Christ's sake, has forgiven you."

The regular work of the Church, under such leadership, had not been seriously interrupted by the war; and large sums were raised for foreign missions, at a time when our Southern brethren were unable to sustain them.

During nearly the entire month of May, 1861, special prayer meetings were held daily, a number of the sister Churches taking part in the services. Beginning this year and continuing for several years, the Sunday evening service in the summer, was held at 5 P. M. In April, 1861, Bro. John Kingdon was licensed to preach. In August and September, respectively, Bro. Richard B. Cook, and Rev. Alex. Anderson, a former Presbyterian minister of Durham county, England, were granted a similar license. In May, 1864, Bro. Anderson was excluded for repeatedly preaching pedo-baptist doctrines, in Montgomery county. In December, 1865, Bro. Cook was granted a letter to the Holmesburg Church, Pa.* In April, 1867, the deacons were appointed a committee to make sundry repairs in the church, at a cost not exceeding \$5,000.

In the year 1867, the beginnings of the movement were made, that resulted several years later in the erection of the Eutaw Place Church. On October 7, of this year the pastor was requested to preach a sermon upon the importance of establishing a new organization and erecting a new church in the north-western part of the city. At the close of the services on Sunday morning, Dec. 8, the pastor stated that Bro. Hiram Woods had agreed to give for this object a lot of ground and the sum of \$5,000 in money. The following brethren were appointed a com-

*Bro. Cook became pastor of the Baptist Church in Holmesburg, Pa., for eleven years. In 1875, he was called to the Second Church in Wilmington, Del., where he remains, having been highly successful in both fields.

mittee to ascertain what additional amount could be raised: A. F. Crane, E. Levering, sr., H. S. Shryock, E. T. Norris, Chas. Ferguson, John Cassard, A. J. Lowndes, D. G. Stevens, W. T. Foster, J. F. Weishampel, jr., E. Levering, jr., J. A. McComas, Thos. M. Johnson. The committee made report on Dec. 27, that the sum of \$36,226 had been subscribed. The building of the new Entaw Place Church was shortly after begun. On motion of Bro. Poulson, the following brethren were dismissed on Dec. 11, 1868, at their own request, to form a body politic, to hold in trust the property and vested interests of the new Church: Hiram Woods, Eugene Levering, sr., A. Fuller Crane, Henry S. Shryock, Edward T. Norris, Thos. M. Johnson and Dan'l G. Stevens. As the withdrawal of the members was only nominal, to satisfy a legal necessity, the Church clerk was instructed to retain their letters of dismission.

At the regular quarterly business meeting of the Church held Jan. 4, 1869, a series of resolutions, offered by the pastor, relating to the observance of the Lord's Supper, was adopted and ordered to be printed. These resolutions emphasized particularly: "1. The necessity of a visible Church. 2. Baptism before communion. 3. That Baptists who partook of the Lord's Supper in a pedobaptist Church acted without regard to true charity and in opposition to the Scriptures." The resolutions concluded, that the blessings of God could only be secured by "a calm, saintful, self-denying adhesion to duty and consistency in all things."

The year 1869 was made memorable by the arrival in Baltimore of the noted evangelist, Rev. A. B. Earle. On July 6, the pastor recommended that Mr. Earle be invited to hold special services in the church in the ensuing October and November. On this same evening, the question arose "whether a member of the Disciples' Church could be admitted into the fellowship of the Church without being re-baptized." It was decided to settle each case that might arise, upon its own individual merits.

Bro. Earle preached during December, 1869, and continued nightly until the middle of the following February. Hundreds of eager people were unable to enter the crowded doors; and at the close of each Sunday service, scores of converts were buried in the waters of baptism. One hundred and thirty-two candidates were received into membership, among them many of the Sunday school scholars.

On Nov. 7, 1870, brethren Richard Bayne, W. H. Perkins and John Cassard were appointed a committee to devise means for introducing the "envelope system" into the Church. Their report has been the basis of all subsequent work in systematic contributions.

The time was now drawing near for the separation of the membership, which had been anticipated with mingled hope and fear. On

Monday, Feb. 6, 1871, a resolution was adopted, authorizing the members interested in the Eutaw Place movement, to hold a preliminary meeting, which was convened on the following Monday. The necessary arrangements were then made to organize and remove to the new building. Dr. Fuller was called to the pastorate of the Eutaw Place Church, and on February 17, one hundred and thirty members asked for letters of dismission to migrate to the new scene of labor. Additional letters were granted from time to time, so that within a few months they reached to one hundred and eighty-five.

Although Dr. Fuller did not send his resignation to the Church until March 31, a committee, consisting of brethren Poulson, Butcher, W. Bayne, C. M. Keyser, and J. Frank Brown, was appointed on Feb. 24, to open up correspondence in regard to obtaining a new pastor. Dr. Fuller did not separate himself from his old flock without many pangs of regret, and his repeated visits and letters to the Church indicate the intense interest he felt in the society where he had labored so faithfully for a quarter of a century.

There seemed to be a great unanimity among the members, to call to their pulpit one of three able ministers who were known to hold most affectionate relations with their old pastor, viz: Rev. Dr. Jas. Cuthbert, of Washington, D. C., Rev. Lucius Cuthbert, of Aiken, S. C., and Rev. Dr. W. T. Brantly, of Atlanta, Geo. All were written to, but their replies were so discouraging, that the committee on the pulpit resigned. Another committee, consisting of brethren Wm. Bayne, W. H. Perkins, A. W. Poulson, J. Frank Brown and Samuel Bevan, was appointed to recommend available names. A day of fasting and prayer was appointed for March 31, that God would enlighten the members to discern his will.

On April 3, a series of resolutions, expressing the profound sorrow of the Church at the resignation of Dr. Fuller, was unanimously adopted.

At a large gathering of the members on April 17, 1871, Bro. Poulson in the chair, the Church unanimously elected Rev. Dr. W. T. Brantly to the vacant pulpit. Fervent prayers were offered that he would be able to give an affirmative answer. Several letters passed between him and the committee, but it was not until June 14, that Dr. Brantly finally gave a conditional assent. The Church agreed unanimously to the conditions imposed. A letter was received from the Second Baptist Church of Atlanta, Geo., earnestly requesting this Church to desist from their call; but on September 29, Dr. Brantly and his family arrived here, and he immediately assumed charge as pastor. The relations begun so auspiciously, continued on in uninterrupted harmony and brotherly love. The wide gap made in the Church membership by the colonizing at Eutaw Place, had greatly reduced its working

force, and the new pastor now labored faithfully to bring up its former prosperity; and among other endeavors, was particularly desirous of making the younger members recognize their responsibility.

In 1873, the Pierce St. Chapel was further enlarged and improved, at a cost of about \$500. In October, 1874, a resolution was adopted to purchase a parsonage, which was accomplished by generous individual subscriptions. Dr. Brantly insisted upon the Church retaining \$1,000 annually from his salary, in return for the occupancy of the dwelling.

During the fall of 1876, the Church were depressed by the continued illness of their late pastor, Dr. Fuller, and on October 26, the hearts of all were filled with pain at the announcement of his death. The deepest sorrow weighed down the older members of the Church, when they recalled the mighty work done by the beloved Fuller, and knew that his great heart, throbbing with divine love and human sympathy, was stilled in death. Brethren W. H. Perkins, John Curlett, Geo. W. Richardson and the pastor, Dr. Brantly, were appointed a committee, to draw up appropriate resolutions.

In November following, special services were held, the pastor being assisted by Rev. J. L. Hutson, of Va. The Spirit of God brooded over the meetings, and a score or more of believers were added to the Church by baptism.

On May 17, 1880, the Church authorized the purchase of the chapel on Schroeder St., heretofore referred to, and directed the deed to be made in the name of the Young Men's City Mission Society.

The "Boys' Prayer Meetings," inaugurated in August, 1881, have continued to supply a need long felt, in giving young converts an opportunity to mingle more intimately in Christian exercises and receive from one another sympathy and encouragement in the severe trials that often beset them.

On Monday, March 6, 1882, the readers of the Baltimore Sun were shocked to learn that, within a few hours after leaving his pulpit, on the previous evening, Dr. Brantly had been summoned into the presence of his Maker. So appalling was the news, that many of the members who had seen him in the vigor of strength in the pulpit the preceding day, refused to believe it, and in a short time, scores of the stricken flock had gathered at the parsonage to ascertain the truth of the rumor. Alas! the faithful laborer had been summoned away. By a general unanimity, the members gathered at the church at the close of the day, and a special meeting was called to take action on the great and sudden loss sustained by the Church. Bro. Judson Gilman was called to the chair, and after the stillness was broken by the sorrowful words of many brethren, a committee consisting of brethren W. H. Perkins, Milton Hammond, Charles Tyler, F. T. Grady and Henry R. Crane,

was appointed, to draft resolutions expressive of the feelings of the Church on the death of their beloved pastor. Resolutions of condolence were received from Baptist bodies, North and South. A committee, consisting of brethren Charles Tyler, F. T. Grady, W. H. Perkins, H. R. Crane and L. Cross was appointed on March 24, to make preparation for holding special services in memory of Dr. Brantly, and to erect in the church a suitable tablet to commemorate his virtues.

The memorial services were held on Monday evening, May 1, in the main room of the church. Nearly all of the Baptist ministers of the City were present at the services. Addresses were delivered by Rev. W. W. Landrum, of Ga., Rev. Geo. E. Rees, of Philadelphia, Rev. Dr. C. C. Bitting, of Baltimore and Rev. Dr. H. H. Tucker, of Atlanta, Ga.

While the church was still in mourning, an invitation was extended to the Rev. J. M. Frost, of Staunton, Va., to hold a series of special meetings. These meetings were held for two weeks, beginning on March 20, and some of the Sunday school scholars were buried in baptism, and united with the Church.

On May 29, 1882, the Rev. J. B. Thomas, of Brooklyn, received a call from the Church to become its pastor, but though Dr. Thomas wrote to the Church that no other place on earth appealed more strongly than Baltimore, he felt it impossible to sever his present pastoral relations.

Rev. Thos. D. Anderson, jr., of Portland, Maine, was elected on Oct. 2, 1882, to fill the vacant pulpit. The call of the Church was heard.

On Nov. 17, the letter of Bro. Anderson was received and accepted, and the present pastoral relation begun.

It is somewhat significant that the last words of the late beloved pastor, Brantly, were unconsciously echoed by the present pastor, in his letter accepting the call. In the sermon preached by Dr. Brantly a few hours before his death, the missionary spirit of the great apostle, Paul of Tarsus, was warmly eulogized, upon the text, "Straightway he preached Christ in the synagogues that he is the Son of God." The closing words of the letter of acceptance of Bro. Anderson breathed a similar Pauline spirit: "I come then, brethren, with full purpose of heart to labor among you, and with you; and may we not pray and hope that the same spirit who leads the pastor to labor with the Church may cause the Church to labor with the pastor, so that, as with Paul among the Romans, 'when I come to you, I may come in the fullness of the blessing of the gospel of Christ.'"

The Seventh Church has long since realized the high hopes entertained by its wise founders. For many years, it has continued to occupy a front rank, not only among the Baptist Churches of Baltimore, but throughout the entire South. Hundreds and probably thousands

of men and women have had occasion to thank the Lord Jesus that here was planted one of his watch-towers. Its influence has gone forth, like the stream that issues from the throne; and to distant corners of the earth the Word has been carried by its members to the worshipers of wood and stone. The Church has been known far and wide for its liberality. Many of its members can recall the almost incessant pleas for aid, made during and after the war by Churches in distress, and few went away empty-handed. Many godly men widely known throughout the community have here waited upon the Lord; many of these patient laborers have gone to their reward.

Among the deacons of the Church have been enrolled the names of Daniel Chase, A. W. Poulson, Alex. D. Kelly, A. R. Levering, L. P. Bayne, John G. Rous, A. A. Chapman, Wm. Crane, F. A. Levering, John W. Ball, Samuel Scribner, Samuel Bevan, Alexander Butcher, A. Fuller Crane, Wm. Bayne, J. Frank Brown, Geo. G. Tyler and Dr. Judson Gilman.

Upon three occasions, in 1853, 1868 and 1884, the meeting of the Southern Baptist Convention was held with the Seventh Church.

One of the most important movements undertaken by members of this Church was the establishment of its Sunday school. It originated in February, 1846, in the Calvert St. meeting house. When that building was vacated by the Seventh Church, the little school became disintegrated, and the teachers returning to the several Churches to which they belonged, took many of the scholars with them. A handful of children attended the Church services during its perambulatory period, in 1846-7, but no regular sessions of the school occurred till the spring of 1847, when a hall on the corner of Green and Saratoga Streets was secured, until the completion of the present church edifice, in June. On the first Sunday in July, the school began its regular services, which have continued since without interruption.

Bro. George W. Norris was the first superintendent, and conducted the school for about four years. Bro. John W. Ball served in that capacity for a year or two. Bro. A. D. Kelly succeeded, for two years. In 1855, Bro. A. F. Crane was elected, and was continuously reelected for seventeen years. During his term of service, the school was brought to a high degree of prosperity, and its reputation, with that of its genial superintendent, spread widely through the South. Many of the present members of all our Churches recall with pleasure the lessons and the hymns taught them in early years by Bro. Crane. Frequent alterations were made in the lecture room, to accommodate the growth of the school; which continues to be one of the largest in the city.

Since the resignation of Bro. Crane, the responsible office of superintendent has been filled by brethren Wm. Bayne, Henry R. Crane, F. T.

Grady, Andrew K. Boteler, and Charles M. Keyser, the present incumbent. One of the features of the school, is the annual distribution of the "Bevan premiums" purchased from a fund left for this purpose by the late Samuel Bevan.

The present officers of the Church are as follows: Pastor, Rev. Thos. D. Anderson; Deacons: Dr. Milton Hammond, Charles Tyler, A. K. Boteler, Chas. M. Keyser, F. S. Bullock. Treasurer, W. H. Perkins. Clerk, Thos. G. Potts. Number of members, 581.

1846.

HUNTINGDON BAPTIST CHURCH, WAVERLY.

In 1835, Mr. Frederick Harrison, then U. S. civil engineer, gathered a small Sunday school, which met during the summer in an old building, formerly used as a barracks by the soldiers of Fort McHenry. It was located near the first toll gate on the York Road, and was occupied by the soldiers in the summer and fall, to escape the malaria prevalent at the Fort during that season. Mr. Harrison was then a member of the First Church, with which he still holds fellowship, though residing some distance from the city, beyond Waverly; and is now living at the advanced age of eighty-one years.

During that summer, Rev. John Breckenridge and Rev. Stephen P. Hill, of Baltimore, preached each week alternately in that room. In the winter, when the school was discontinued, meetings were held on Sunday evenings, and were sustained by ministers of different denominations, mostly Baptist. Among those who preached were Revs. Wm. Laws, G. F. Adams, Wm. Maybury and John A. McKean.

About 1843, as stated in the sketch of High Street Church, several young men of that congregation aided greatly in the establishment of this as a permanent mission. Among those who fostered the effort, was Bro. Franklin Wilson, then quite a young man, and a member of the First Church. His earliest exercise as a regular preacher began here, and he held stated services every Sunday evening during the summer of 1844. The congregations increased, until the room in the barracks became too small to hold them. About this time, a small chapel was erected near, by Mr. Jas. Wilson, whose useful life is referred to in the history of the First Church. The house was dedicated October 20, of this year. Revs. S. P. Hill preached, Rev. John Healy and F. Wilson

assisted, and Rev. Messrs. Webster and Ball of the M. P. Church, also participated. At night, Bro. Wilson preached from the text, "Holiness becometh thy house, O Lord." Mr. James Wilson said, "The chapel was paid for when the first soul was converted in it." He bequeathed it with the ground on which it stood, to trustees named in his will, to be occupied by any evangelical denomination approved by them. By their consent the Baptists took possession.

In April, 1845, a work of grace was enjoyed and many souls were led to rejoice in hope of salvation. In June, five converts were baptized in Stony Run, by Rev. S. P. Hill, Bro. Wilson, though acting pastor, not yet being an ordained minister. On this occasion, one of the candidates, on coming up out of the water, was so overjoyed that he clasped Bro. Wilson in his arms until he also became dripping wet.

Rev. B. Griffith, a licentiate of the First Church, preached for this mission in 1845, during the temporary absence of its regular supply.

In February, 1846, there was another revival and an ingathering of converts, which culminated in the formation of a Church. On May 4, following, a council of thirty members of the First, High St., Second, Madison St., and Sixth* Baptist Churches, convened at Waverly and advised such organization. Thereupon eight brethren and sisters were constituted as the Huntingdon Baptist Church. Seventeen more were shortly added by baptism. In November, the Church joined our Association, and reported twenty-five members, with Rev. F. Wilson as pastor, who remained until April, 1847, when he resigned, to take charge of the High St. Church. He had been in charge three years and baptized twenty-three persons.

On July 1, 1847, Rev. Wm. Wilder was called to the pastorate, and was ordained September 5. Dr. Fuller preached, Rev. Geo. F. Adams offered prayer, Rev. S. P. Hill delivered the charge, and Rev. F. Wilson gave the hand of fellowship. Bro. Wilder remained nearly three years, baptized seventeen converts, and removed to Pennsylvania.

From April, 1850, the field was supplied by various ministers, chiefly by Rev. J. H. Phillips, until January, 1852, when Rev. Thos. Jones took charge. This brother served earnestly until March, 1854, when he resigned, and removed to Rockville. For three years, Bro. Phillips, Rev. Levi Thorne and Rev. F. L. Kregel, successively acted as pastor, but the membership was now reduced to eighteen. In 1857, Bro. Phillips preached again for some months; the Church was revived, and two converts were added by baptism.

For the next seven years, from 1859 to the close of 1865, Rev. John

*The Sixth Church was organized in 1844. It lasted but a short time, as did the Fifth Church, and the Madison Street Church. Dr. Fuller once remarked that the name of the "Seventh" Church was a standing reproach to the Baptists of Baltimore.

Berg served as pastor. The Church, however, from various causes, experienced no material advance, only two members having been received by baptism and six by letter, in all that time. Bro. I. F. Stidham then succeeded to the place, labored efficiently for about two years, and baptized seven persons. On Feb. 23, 1868, he resigned, to accept charge of a Church at Schuylkill Falls, Philadelphia. Bro. Berg resumed charge and remained for over four years, during which time his earnest efforts resulted in the baptism of nineteen converts. Failing health now compelled his resignation. He died in 1873.

About this time, the membership had reached to nearly fifty, and it was deemed necessary for the development of our cause that a larger house of worship should be erected. A lot on the corner of Waverly Avenue and Barclay St., (then unopened,) a short distance from the old chapel, was deeded by the trustees of the estate of James Wilson, and on it there was erected a new building, upon a plan which was in some favor at that time. Talmage's Tabernacle, in Brooklyn, N. Y., subsequently destroyed by fire, was a model of the peculiar construction; and Bethany M. E. Church, Baltimore, is similar. It was built of frame studding, filled in with brick, and covered within and without with a sheeting of corrugated iron plates. The building was designed by L. B. Valk, a New York architect, and cost \$13,000. Bro. Berg was very urgent for the adoption of this new style of architecture, but it has not proved satisfactory in this case. The walls were found to be too hot in summer and too cold in winter. This has been partially remedied, by lathing and plastering the interior, and putting on a shingle roof. A neat chapel and Sunday school room has also been built on the rear of the lot. The cost of this church and the improvements was paid by contributions from the Churches generally, a large proportion from the Wilson family, and from friends in the neighborhood.

In March, 1873, Rev. O. F. Flippo was called to this charge, as a missionary of the Association. Bro. Flippo published the "Baptist Visitor" during his residence in Waverly, and otherwise performed an active part in the spread of Baptist principles. He also infused additional interest into the Church, baptized thirty-four converts, and reported seventy-one members in October, 1877; when he resigned, to settle in Suffolk, Va.

In April, 1878, Rev. E. M. Barker, of New Jersey, accepted the call of this Church and rendered faithful service about four years, when the infirmities of age compelled him to resign. This venerable brother is now spending his last days with his son, in Baltimore, after a long and useful career in the work of the ministry.

Rev. E. B. Morris was elected pastor June 29, 1882, since which date the Church has increased considerably in active membership. Twenty-

four have been received by baptism and thirteen by letter. Twelve have been dismissed and others are deceased. Membership at present, ninety. As this Church originated in a Sunday school, so it has ever since been in connection with one. For the past eight years Bro. Chas. H. Bond has been superintendent. The teachers and scholars number 179. The trustees of the Church, to whom the trustees of Jas. Wilson have transferred the property, are Thos. J. Wilson, N. M. Rittenhouse, L. Scott Carswell, G. J. Roche, Henry Taylor, J. Wilson Brown, Chas. H. Bond, and the pastor.

The first deacons were Robert Jones and Lewis Elder. The following brethren have served since: James H. and Geo. W. Stran, B. M. Cook, R. H. Hyde, John Watson, Jesse Mathews, J. Wilson Brown and L. Scott Carswell; the last named is at present serving as treasurer and clerk.

Among the most generous friends of the Church have been Frederick Harrison, Thomas J. Wilson, Wm. Patterson, Miss Eliza Wilson, Mrs. Henry Patterson, Mrs. W. Hall Harris, Mrs. Robert P. Brown, and its first pastor, Rev. F. Wilson, without whose fostering care the organization would probably never have existed.

Having collected the necessary money, the Church is now building a parsonage, on a lot of ground donated by sister F. L. Aull. The ladies' aid society has done a great work in the raising of funds for this and all the enterprises of the Church. At this time there is no debt or other discouragement upon this people, but they are full of cheerful courage for the future. There is no reason now, why the Huntingdon Church should not take a leading place in the fast increasing community of Waverly.

1847.

CUMBERLAND BAPTIST CHURCH.

FROM the beginning, the object of the Maryland Baptist Union Association has been to plant Churches where they would be most useful. The important coal and iron interests of Cumberland led them to believe that place was a desirable position for our work. Therefore, in December, 1846, the Executive Board sent Rev. George F. Adams and Rev. Frankiin Wilson to survey the field. They found five or six Baptists there, and sought to secure a suitable lot on which to build a church edifice in the future, but found no land-owner willing to sell or lease ground for a church on any better terms than for any secular purpose. The matter was reported to the Board, and there rested.

The Board appointed as a missionary to Cumberland, Benjamin Griffith, a young brother, a licentiate of the First Church in Baltimore. Mr. Griffith entered upon his duties in June, 1847. He went there and secured a small room over an engine house, where he preached and made known to his hearers his object to organize a Baptist Church. He found one gentleman and five ladies, who agreed to unite with him.

On July 22, 1847, they met for that purpose. They were Benjamin Griffith, Travis Coppage, Harriet R. Stevens, Sarah Weldon, Matilda A. Wardwell, Catherine Durham and Sophie Kuhn. They assumed the name of the "First Baptist Church of Cumberland." At their first meeting they elected Bro. Griffith as pastor. Two months later, a man and his wife were received by letter. The first baptism occurred in January, 1848. Mrs. Catherine Cross was the candidate. Although the pastor was a missionary of the Board in Baltimore, yet the Church adopted a resolution that each member should contribute to his support. In anticipation of building a church, an act of incorporation was obtained under the law, May 27, 1848. The body corporate consisted of the pastor, ex-officio, Benjamin Coates, J. H. Tucker, A. F. Roberts, Franklin Wilson and Richard Fuller.

In November following, the Church was received into our Association, reporting as having baptized five, received by letter ten; their present number nineteen, more than double the original number. This was encouraging, especially as they labored under great disadvantage for want of a convenient place of worship.

The Church now determined on the erection of a suitable house. A lot was secured and a subscription opened for the purpose of building. Each member agreed to pay twelve cents per week, to meet the

payments on the lot as they should become due. The principal part of the money for the erection of the house was furnished by the Baptists of Baltimore. The building was begun and progressed slowly, and although some difficulty arose in consequence of the contractor not fulfilling his engagement, the house was ready for dedication by November, 1849. On the fourth of that month, it was publicly dedicated to Divine worship with appropriate ceremonies. Rev. Dr. Fuller and Rev. Franklin Wilson, from Baltimore, performed the service. The house was densely filled. At the close of the afternoon session, the ordinance of baptism was administered by the pastor in the baptistery. John Schilling, afterwards a deacon, was the candidate.

After the opening of their house, the congregation was very considerably increased. Baptisms were frequent and were always attended by large and attentive audiences. Indeed there was quite a revival of religion in the Church. The Sunday school grew rapidly in interest and in numbers.

Mr. Griffith continued to minister to the Church till April, 1851, when he removed to Philadelphia and took charge of the New Market Street Church. Under his ministry there were added to the Church twenty-four by baptism and twenty by letter from other Churches. His mission, considering all circumstances, was regarded as successful.

Rev. John H. Phillips was now chosen pastor. He accepted the charge in April, 1851, and resigned in September, 1852. There was no special advance during that period.

The Church was without pastoral oversight till March, 1853, when Rev. Stephen W. Price was unanimously elected pastor. Mr. Price was a native of Burmah, the son of Dr. Price, one of the early missionaries sent to that country by the Board of Foreign Missions of the Baptist General Convention. His mother was a native of Burmah, whom Dr. Price had married after the death of his first wife. Mr. Price was a student at Newton Theological Institute, when called to the charge of the Church, but had nearly closed his studies. He accepted the charge, the Executive Board of our Association agreeing to pay a portion of his salary. He was ordained in Baltimore, in May, 1853. The beginning of his pastorate was cheered by the baptism of three candidates. During the summer, the cholera prevailed to some extent and caused quite a panic among the citizens, so that many left the place. The Church suffered more or less in consequence. Yet there was life and interest enough in the body to maintain their regular worship, and repair their house at a cost of more than \$650, which by a little extra effort was made up and paid.

In July, 1854, Mr. Price resigned the charge of the Church, after a brief pastorate of about fifteen months. A very kind letter was sent to him by the Church expressing their regret at his decision.

The Church having an ordained minister among their members, though engaged in secular business, school teaching, requested him to supply the pulpit, at least on Lord's day mornings, till more permanent arrangements could be made. This was Rev. A. Baush. Soon afterward they invited Rev. Levi Thorne to become their pastor, but he declined. Rev. F. G. Brown, of Massachusetts, and Rev. Mr. Chase, were also unanimously invited to become pastor, but declined.

In December, 1855, one of their number, Mr. John G. Schilling, communicated to the Church his desire to pursue a course of study with a view to the ministry. The Church recommended him to do so. He was afterward accepted by the Foreign Mission Board of the Southern Baptist Convention and sent as a missionary to China.

Rev. John Bray became their pastor, March, 1856, and in April he entered upon the duties of this office. Rev. Dr. Williams, of Baltimore, and Rev. Dr. Samson, of Washington, were invited to conduct his installation services, June 8.

Mr. Bray's ministry opened with fair prospects of success. Additions were made from time to time both by baptism and by letter. Repairs and improvements were made to the building, which were promptly paid for. The Sunday school was cared for and much precious seed was sown. In 1857, however, some trouble arose, which caused the pastor to resign. He continued to labor in the vicinity for some time after, preaching at Eckhart Mines, Mount Savage and other places.

In the autumn of that year, the Association met at Cumberland. This session proved to be profitable. It was however attended with a sad dispensation. Mrs. Price, the widow of the late S. W. Price, formerly pastor of this Church, was taken ill and died on Saturday, Nov. 14. The funeral services were held in the church on Monday.

After the resignation of Mr. Bray, the Church was without a pastor for more than a year. During that time, however, Rev. A. Baush preached for them frequently, and the members kept up their social prayer meetings.

In October, 1858, a unanimous call was extended to Rev. J. T. B. Patterson to become their pastor. The Board agreed to appoint him as their missionary and to be responsible for a part of his salary. The pastorate of Mr. Patterson was very brief. He resigned, June 5, 1859.

Rev I. J. Hoyle, of Pennsylvania, visited and preached several times, but declined to accept a call to the pastorate, which the Church unanimously extended to him. From removals by members to other places the Church became much enfeebled, and having no pastor, their house was rented to the German Reformed Church, to be used by that denomination two Sundays in each month.

In the spring of 1861, Rev. Mr. DeWitt, State missionary, visited the Church and preached several times, and baptized two persons.

From 1859 to 1863, there was no delegate from this Church to the Association, an evidence of decay. It appears, from the Minutes, that Rev. Wm. Ellis was pastor there and at Eckhart for a while, being a missionary of the Board in 1864. During the war period, the Church suffered greatly, its spiritual interest almost dying out. In 1866, Rev. R. W. East was appointed there. He labored faithfully, and seemed to have some prospect of success, when he was taken ill, and died, in the first year of his service.

In June, 1867, Rev. P. T. Warren became pastor, supported mainly by the Board. Within a few months he baptized nine persons, and the outlook was encouraging. He served faithfully until October, 1868, when he left, to accept a charge in Mobile, Alabama. Hard times in the community made sad work in the Church, which became unable to meet any of its expenses.

At a meeting, March 16, 1869, the Church, reduced to a remnant, resolved to *disband*, and the members were released from their covenant obligations. From that date until 1871, there was no Baptist Church in Cumberland!

In January, 1870, Rev. W. W. Meech was appointed to Cumberland as a missionary. He labored there and in the vicinity, preaching, distributing tracts and visiting, until disabled by ill health.

In January, 1871, the Board sent Rev. H. J. Chandler as missionary to Cumberland, with instructions to resuscitate the Baptist interest, if possible. He succeeded in finding sixteen of the former members who were willing to reorganize. These, with five members of his family and five converts baptized by Bro. Chandler, after several months of arduous preaching, made twenty-six persons, who were formally reunited as the Baptist Church of Cumberland.

During the ten years of Bro. Chandler's stay at Cumberland, he had the most serious disadvantages to contend with—the repeated depression in business, the frequent stoppage of work among the miners and railroad men, the floating character of the population, and their poverty, all combined to render the field a difficult one in which to gather the fruits of Christian labor. When Bro. Chandler resigned in October, 1880, the membership, which had reached ninety in 1874, had diminished from the above causes to fifty-six; leaving a gain however in the rehabilitation of the Church, and the improvement of the house of worship at considerable expense.

Rev. E. B. Walts was called to supply this field Feb. 1, 1881, and remained until ill health compelled him to resign in the following December. In April, 1882, Rev. H. L. Quarles, of Virginia, was secured by the Executive Board as missionary pastor at Cumberland. The membership had by that period become reduced to thirty. He entered

upon his work with energy and a determination to succeed. He has served there now over three years. During this time, considerable improvement has been made in the meeting house, rendering it comfortable and attractive; the Sunday school has become more popular and efficient, and the Church has increased to sixty-eight members.

Whether the mission at Cumberland will ultimately repay with prosperity and reacting zeal, all the anxiety, labor and money expended upon it for so many years, is with some a problem. We trust, however, that the Church is working out, amid its many trials, a strong character, and laying the foundation of an enduring Zion.

The present officers of the Church are as follows: Pastor, Rev. H. L. Quarles. Deacons: John Schilling, G. J. Everstine, D. W. Bussard, Joseph Schilling, R. J. Miles, Ephraim Stuller, Samuel Brant. Treasurer, S. Brant. Clerk, G. J. Everstine.

1847.*

PITTS CREEK BAPTIST CHURCH.

THIS Church is located some five miles south of Pocomoke City, in the lower part of Worcester County. It was constituted May 24, 1817, with twenty-six members. Within the period of 1817 and 1841, the old Church records contain one hundred additional names of members. The first pastor, Rev. Levin Henderson, served from 1817 to about 1840. During that time and later, the Church was connected with the Salisbury Association, an anti-mission body; but about 1844, the letter of the Pitts Creek brethren expressing a liberal feeling toward missionary and kindred societies, the Association disfellowshipped them. They remained true to their convictions, but being few in number, (our Minutes say fourteen,) they were unable to maintain regular worship or support a preacher. In 1847, Rev. S. C. Boston, missionary of the Maryland Union, began to labor with this almost extinct Church. He held a series of meetings, and baptized thirteen converts. Rev. J. H. Phillips, his co-laborer in the same field, comprising several missions on the Eastern Shore, succeeded him in 1848, with equal success, and the little band at Pitts Creek was increased to forty-three members. During the following several years, Bro. Boston, Bro. Phillips and Rev. Joseph Walker and Rev. George Bradford preached at times for this Church, by appointment of our Board, although it is stated in our Minutes that

*THIS Church, as stated in the sketch, was originally organized in 1817, but it became practically extinct, and began its career as a missionary Church in 1847.

when this Church entered our Association, in October, 1855, it "came from the Accomack Association." At this date, Bro. Boston was continued in charge of this and two other Churches. In November, his labors were rewarded with eleven conversions, and the meeting house had also been repaired. In 1856, he removed, and after a year, was succeeded by Rev. A. G. Harley, who reported a fair degree of prosperity during two years. Rev. O. F. Flippo took charge of this field in 1859, and remained about eight years, with varying success, the Church reporting 107 members in 1867. He was followed by Rev. J. G. Council for two years; Rev. E. M. Byrne, one year; Rev. L. D. Pauling about three years; Rev. L. P. Judson, a few months in 1877; Rev. H. J. Handy from 1878 to 1880; Rev. J. A. Woolf in 1882-83, and finally the veteran Rev. S. C. Boston, who is now again pastor, since December 1883. It was during the pastorate of Bro. Handy, that a new meeting house was built and almost finished, when it was, one night, from some cause unknown, burned to the ground. There was no insurance, and the loss was felt deeply. In a few days, the pastor and people aroused from the depression caused by the disaster, and planned the immediate erection of the present beautiful sanctuary, which was completed in a few months, and is now entirely paid for.

Since 1847, one hundred and ninety-two persons have been received into the Church by baptism and twelve by letter; but the removals, exclusions and deaths have depleted the number, until there are at this time only sixty-seven members. Among the brethren of the old Church, and who coöperated efficiently with Bro. Boston in the revival of 1847, were brethren Levin Merrill and John B. White. Bro. Merrill lived only a few years after, but left a family of noble children, all of whom became members of Baptist Churches. Some have removed elsewhere, others have died, but two, Henry T. and Alfred D. Merrill, have been identified with the Pitts Creek Church since their youth, exerting a wide influence, and training their children to usefulness in the same faith. Bro. J. B. White became a constituent member of the Church in Pocomoke City.

The following brethren have sustained official relations in this body: Levin Merrill, J. B. White, John Howard, L. M. Houston, Esau Boston, L. H. Merrill, Peter Pilcher and S. J. Connor. The present deacons are A. D. Merrill and Urban White; treasurer, H. T. Merrill; clerk, E. F. Merrill.

From the time this Church discarded anti-mission sentiments and became associated with us, its contributions have been liberal to all missionary enterprises. The Sunday school has always been a blessing to the Church and community. A. D. Merrill is the present superintendent. In 1884, five converts from the school were baptized. A fine

chapel organ has been recently placed in the church, which adds much interest to the singing of the school and congregation.

The field in which this Church is located is circumscribed, there not being a very large area of country from which to draw congregations; still the attendance is very good; and the Church is emphatically the light and centre of religious influence in that community.

1850.

ECKHART BAPTIST CHURCH.

THE Eckhart Mines are situated in the Allegheny Mountains, nearly two hundred miles west of Baltimore, ten miles west of Cumberland, and two miles east of Frostburg. Their elevation is about two thousand feet above the level of the sea. They are a portion of the vast coal regions developed by the railroads. The population numbers several hundred within a mile or two, chiefly miners and their families.

Prior to 1850, a Mr. Jennings came from England with his family, and settled at the Mines. He was a Roman Catholic, but his wife had been converted and had joined a Baptist Church, during a short stay in New York, and was now desirous of finding other persons of this faith in her new home. Hearing of the Baptist Church in Cumberland, she visited that place, and after making herself known, induced Rev. Benjamin Griffith, the pastor of the Church, to come to Eckhart and hold a series of meetings. The basement of the Episcopal church was secured for the first meeting, and Bro. Griffith preached there to a crowded audience, on Thursday night, September 5, 1850. The M. E. church was then secured, and beginning September 19, he preached every night for two weeks, and baptized six persons, namely, Wm. Stevenson and his wife Margaret Stevenson, who had been Congregationalists, Miss Margaret Carney, who had been a Methodist, Mrs. Jane McFarlin, who had been a Lutheran, Hamilton Tibbetts and his wife Ann Tibbetts.

There now being this number of Baptists at the Mines, it was thought advisable to organize a Church. Accordingly, on the night of October 25, 1850, the above-named persons, with Miss Esther Sewell and Mrs. Catherine Jennings, the mover of the enterprise, met in the Methodist church for that purpose. Bro. Griffith acted as moderator, and Bro. Tibbetts as clerk. A covenant and articles of faith were adopted and signed. Rev. A. Baush delivered a charge to the new body. A vote of thanks to their Methodist brethren for the use of their church was the first business recorded. Brethren Griffith and Baush agreed to visit the Church alternately, every week.

The Church now rented the Railroad Company's school house, for a time, and decided to build a chapel. With great effort they succeeded in obtaining funds and materials, and erected a house suitable for their purposes.

After Bro. Griffith left Cumberland, Rev. J. H. Phillips preached at Eckhart occasionally. In April, 1854, the Church called Rev. W. W. Kone as pastor, who served for about a year, and received eight members into fellowship. Between 1855 and 1858, Rev. John Bray, of the Cumberland charge, preached frequently, and received members.

In 1858, Rev. Wm. Ellis was called as pastor, and served the cause earnestly for eight years. Many souls were added to the Church. His pastorate reached through the period of our Civil War, and though the times were dark and cruel, the Church remained and flourished.

In 1867, Rev. Jas. R. Brown was called. He served the Church three years. His ministry was attended with great good.

About this time the Welsh Baptist Church was organized in Frostburg, twenty-two members going out of Eckhart Church to constitute it.

On April 1, 1870, the Church called Bro. Lewis Sammons as pastor. He preached about three years, having only the good of the cause and the interest of his Master's kingdom at heart. During his stay among them the Church had sore trials for a season. In the fall of 1873, he tendered his resignation.

In March, 1874, the Church called Rev. James T. Bradford, in connection with the Frostburg Church. He served about two-and-a-half years and left in December, 1876.

In March, 1877, the Church called Rev. Wm. T. Fortney. Times being very hard, the members could not pay him his salary and notified him in August of the fact. He left in November. They were without a pastor until the spring of 1879, when they extended a call to Rev. Wm. S. Holt. When he came, the charge was in rather an indifferent condition, but soon became united and healthy. Bro. Holt's ministry was successful in building up the cause. He remained, however, only for a year or so. In 1882 and 1883, the Church had no pastor. They had preaching occasionally by Rev. H. L. Quarles and W. O. Petty, and a few baptisms.

In December, 1883, Rev. James Miller was called to the field, and is still laboring there, with evidence of divine favor. The Church now numbers sixty-five members, and is in a hopeful and prosperous condition.

This Church has expressed its gratitude to the brethren of the Executive Board "for their oft-repeated and timely help." They say in a

resolution, passed in May, 1881, "If it had not been for their aid, many times we would have been compelled to do without preaching. Their help has not been in vain. God has owned their sacrifice in sustaining the cause at Eckhart. Our prayers are united that He may bless their arduous labors of love and mercy throughout the State."

1850.

VIENNA BAPTIST CHURCH.

THE First Baptist Church of Vienna, Dorchester Co., Md., was constituted October 14, 1850. It was the outgrowth of the labors of Rev. S. C. Boston, who became its first pastor. He had been serving as a missionary for a year or more in the employ of the Maryland Union Association, and was then, as now, one of the most zealous and faithful of gospel preachers. It was also through his persevering efforts that their house of worship was built. The constituent members were but six in number, namely, Bro. Boston himself, Mary A. Boston, Henrietta Wetherly, Elizabeth Smith, Harriet Carsely and Biddie Brown.

A council composed of Rev. J. H. Phillips, then a missionary of our Board, and Deacons John White and L. Merrill of the Pitts Creek Baptist Church, approved of the organization.

Bro. Boston's labors were blessed remarkably. In twelve months, he had baptized thirty-nine converts. These increased his little Church so that it became an established success. Six more additions were made by letter. There were, however, six deaths and several exclusions. The Church had now material for officers, and elected the following: Deacons, Savage Smith, L. Kennelly; treasurer, W. W. Hearn; clerk, V. Insley. These with the addition of J. Culver, were chosen as trustees also. They at once raised \$100 toward the pastor's salary. Bro. Boston remained until Oct. 23, 1852, when he was transferred to Pitts Creek and Rehoboth.

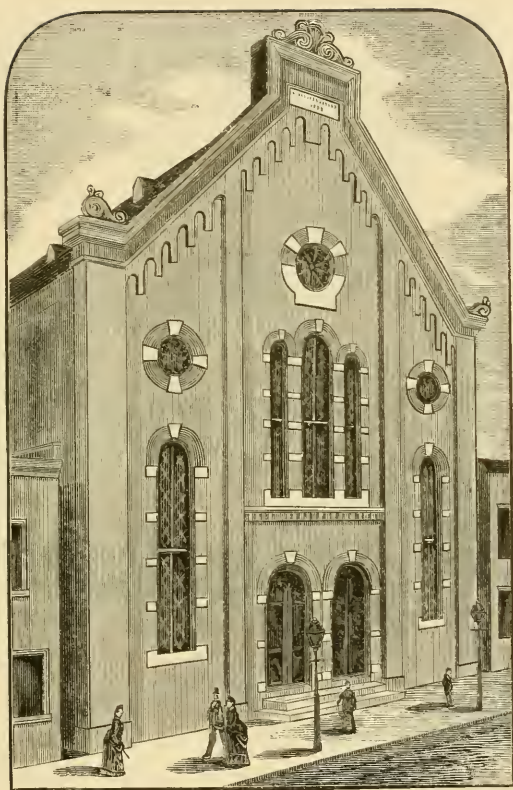
The Board appointed Rev. J. H. Phillips to succeed him, and he remained on the field, preaching, as had his predecessor, at two other stations in addition to Vienna, until 1854, baptizing seven persons.

Rev. F. L. Kregel was elected pastor May 1, 1854, and remained for two years. Rev. Daniel Cumming took charge in 1857, and continued till July 9, 1859. In a few months later, Rev. J. S. Ker was called to the field, and served about a year; during which time Rev. Mr. DeWitt, evangelist, assisted him in a protracted meeting. Twelve conversions were reported, with fifty-nine members.

The Church had no regular preaching after this for several years, and declined to forty members, in 1864, when Rev. P. T. Warren took charge. He reported "the field a hard one, with no male members to aid him," but labored faithfully with some success, till October, 1866.

Rev. A. G. Harley succeeded, and remained until ill health forced him to resign Nov., 1868. The Church letter reports a term of 'pleasure and profit;' \$250 raised for the pastor's salary, and house of worship repaired. There was no pastor for two years after the last date. In 1871, Rev. N. C. Naylor was appointed here, and labored zealously for about two years. The meeting house was improved and beautified. In 1874, Rev. P. T. Warren again preached here and remained two years. He reported only twenty-eight members. In 1876, Rev. L. P. Judson assumed charge for a short period. Rev. C. W. Teasdale acted as pastor during part of 1879 and 1880. In 1883, Rev. J. B. English preached here for some days, assisted by Bro. J. W. Lyle. A revival was the result, increasing the Church to about forty members. Since January, 1884, Rev. F. R. Underwood has labored on this field, serving also two other Churches, at Cambridge and Cabin Creek. The prospects are hopeful.

The membership now numbers fifty. The meeting house, which is valued at \$1,500, seats about two hundred people, and is generally well attended.



UNION BAPTIST CHURCH, BALTIMORE.



REV. HARVEY JOHNSON,
PASTOR OF THE UNION BAPTIST CHURCH, BALTIMORE.

Engraved for this work from a photograph by Holyland.

1852.

UNION BAPTIST CHURCH,
BALTIMORE.

THE Union Baptist Church of this City presents of late years a record of almost unexampled prosperity. In 1852, at its origin, the membership numbered fifty-seven: they now exceed *two thousand*, besides many who have left from time to time to form new Churches. This prosperity is attributable, under God's blessing, to several circumstances. First, the central location of their house of worship, which is accessible from all parts of the city. Next, the energy and faithfulness of their pastors, the last of whom stands high in the community as an evangelical leader. And again, to the fact that Baptist principles are readily accepted by the masses of the people who have not been previously educated to perversions of the Bible, and to ritual and unscriptural doctrines. All over the world, among all nations, the words of the evangelist in reference to Christ, are found to be a verity with Baptist doctrines, that "the common people hear them gladly," while the followers of tradition and ceremonies and half-truths, who boast of a superior education, reject His truth, because of its simplicity.

We have little knowledge of the origin and early days of the Union Church beyond the data furnished by Dr. Wilson, in a sketch read at a recent anniversary. Of its later history and work, we have obtained the necessary information from the members, and from our Minutes.

The Union Church was organized in 1852, with fifty-seven members, and met for worship in a small building on Lewis street, near Mullikin. The first pastor was named John Carey. The people were very poor, made but slow progress, and could not manage their expenses. Bro. Carey left in 1854, and we understand, is still in the ministry, serving a Church in New Jersey. For many months, the members held together without a pastor, though at length they diminished to forty-three. In 1856, Rev. Channcey Leonard was called to the charge, and remained about a year. Subsequently, Rev. Isaac Kendall was engaged; but as the Church could not pay him a salary, he soon resigned. In 1861, the membership was only forty-one. In that year, Rev. Wm. Williams was elected pastor, and took charge with a hope of improving the situation, which he did, and remained at his post for eight years. He begun under the unfavorable influences of the Civil War, but in about four years, the membership increased to 124. In 1866, the "Saratoga St.

African Baptist Church" having disbanded, many of its members joined the Lewis St. congregation, which now became incorporated under the title "Union Baptist Church." They now numbered 175, and much encouraged, began to look around for a more central location in which to establish their Zion.

In 1868, Rev. Franklin Wilson, Christopher West, Hiram Woods and Henry Taylor, at the earnest request of Bro. Williams, the pastor, purchased the Disciples' meeting house, on North street, near Saratoga, and offered it to this Church on certain conditions, at the same time making liberal donations toward the purchase. After considerable opposition on the part of some of the members, who clung tenaciously to the little old house on Lewis street, it was accepted, and the Church removed to its new quarters, from which day its course has been onward.

Rev. Wm. Williams died suddenly, in 1869. He had preached on Sunday morning, and baptized five persons. At the afternoon service, he was in the act of giving out a hymn beginning, "Lord, why was I made to hear thy voice," when he lost utterance and fainted. He was carried home and died shortly after, at the age of fifty-five years. He was a grave, prudent and sincere Christian pastor, and was highly esteemed for his work.

Soon after, Rev. William P. Thompson was elected pastor. He had been a student at Wayland for a short time, had served as a colporter for the Executive Board, and had been licensed to preach by this Church a few months previous. His health, however, was not robust, and he served the Church only two years, dying Jan. 24, 1872, aged thirty-two. His ministry was blessed by conversions and baptisms, and he left a membership of 240. His memory is tenderly cherished.

By this time the Church had paid \$5,000, the purchase money, of their house, much of which was contributed by their white brethren.

For about nine months, the congregation remained without a shepherd, but many prayers were offered to God, for guidance in the choice of one. To facilitate this, the Church requested Prof. G. M. P. King, President of Wayland Seminary, Washington, to send students to preach for them, that they might be able possibly to make a selection, which he did. Among the number who visited Baltimore and occupied the pulpit, was Bro. Harvey Johnson, not at the time a student, but a graduate, and then laboring in Virginia, under the northern Home Mission Society. He was born in Fanquier county, of that State and partly raised in Alexandria, where he was converted early, and baptized by Rev. S. W. Madden.* Bro. Johnson made known his de-

*S. W. Madden, then pastor of the Alfred St. Church, Alexandria, had been baptized some years previous by Rev. Noah Davis, of the Saratoga St. Church.

sire to prepare himself for the ministry. Bro. Madden took him to Washington and entered him in Wayland Seminary, where he remained studying for five years, being aided in part by friends in Watertown, Mass., and otherwise supporting himself by laboring during vacation, as missionary and school teacher, under the Home Mission Society.

Bro. Johnson was elected pastor, and entered service, October, 1872. The Church had 278 members at that date. A wonderful success attended the new pastor's ministry. The first year he baptized 200 converts and received 95 by letter. Up to that time, the Church had received a small annual appropriation from our Board, to aid in supporting their pastor; this was now declined and the Church raised all the money needed. They still owed \$3,000 on the ground of their church. They immediately set to work systematically, and by continuous collections, succeeded in lifting the debt in two years.

A portion of the members, above referred to as tenaciously holding to the Lewis street property, having involved the Church in a lawsuit, were about this time excluded, to the number of thirty-six. After the settlement of the difficulty, most of them returned to their fellowship.

In 1874, the membership had reached 787, and the next year, 928.

The church building had now become inadequate to hold the congregation, and it became necessary to tear it down, and erect a larger one. This was done, at a cost of \$20,000, including refitting. The undertaking was great, for this people, but they were equal to it; and by the energy and perseverance of Bro. Johnson and his leading members, it was carried through triumphantly. The necessary money was collected, partly by subscription books placed in the hands of those who could solicit from the public; but mainly by the envelope system from the members themselves, each of whom subscribed from \$5 to \$100, paying it by instalments from week to week, as they were able. The whole \$20,000, with the exception of about \$500, was raised by the Church in the above manner, within four years. The \$500 were contributed by friends in Baltimore and in the North. The new edifice was dedicated in January, 1876. It holds, when crowded, about twelve hundred persons, and is again found insufficient to contain the multitudes who throng its doors.

The impulse given to our cause among the colored people of Baltimore by this success, has been marked. The Church itself has been a fountain-head of mission work. In 1874, the Macedonia Church was organized by some of its members; in 1879, the Calvary Church was established by a colony from its fold; in 1880, Perkins Square Church was established by its aid. It has also established Churches at Frederick, Winfield and Westminster. At the last place it built a house of worship, costing \$900. The Union Church has also sent forth six men

to serve in the ministry, all of whom were required to pass a satisfactory course of study at school. The following have been ordained: T. Clements, (deceased;) C. A. Dennis, now pastor in Texas; T. A. Anderson, now pastor in West Virginia; C. H. Jones, now pastor at West Point, Va., W. M. Alexander, now State Missionary in Maryland; and A. B. Callis, now pastor in Virginia.

This Church has been gaining in numbers with great rapidity. In 1876, it had 1100 members, and each year since it has reported successively, 1368, 1423, 1497, 1578, 1621, 1684, 1790, 1859, and at the present writing, it has over 2000 members.

Rev. Harvey Johnson, the pastor of this large congregation, occupies a position of grave responsibility, and the prayers of God's people are continuously offered, that he may prove equal to his opportunity. He has also been active in work outside of his own charge, and was mainly the originator of the "Baptist State Convention," which comprises all the Colored Baptist Churches in the State, and is growing in effective working power. He published, recently, an original discourse on the "Equality of the Father and the Son," which has had a large circulation in pamphlet form, and been reprinted in the "National Baptist."

In 1884, \$1,200 was raised for missionary and benevolent purposes.

The Sunday school numbers 30 teachers and 600 scholars. Bro. Benjamin Weaver, one of the oldest and most useful members of the Church has been superintendent since 1859.

The following are the deacons of the Church, with the date of their election: George West, 1852; Benjamin Weaver, 1856; R. Blackwell, 1861; Moses Campbell, (deceased,) 1861; P. Patterson, 1867; H. P. Waters, 1868; Jas. Robertson, 1884; Harris More, 1874; Lewis Minor, 1879; Thos. Porter, 1879; H. H. Lewis, 1884. The treasurer is R. T. Hunter; clerk, Lewis Minor.

NOTE.

"SARATOGA ST. AFRICAN BAPTIST CHURCH."—This Church originated October 29, 1848, with four members, under the pastorship of Noah Davis, who was called from Fredericksburg, Va., by the Board of the Association, in 1847, as a missionary among the colored people of Baltimore. They were obliged to worship in a hall up a flight of stairs, and Bro. Davis labored under many difficulties. By 1854, he reported only nineteen members. At that time the body was called the "Second Colored Baptist Church." On Feb. 18, 1855, a large and commodious chapel on the corner of Saratoga and Calvert streets, erected by Bro. Wm. Crane,

was occupied by this Church, and its name changed accordingly. The congregations at once increased four-fold, and the Church began to prosper. By 1857 they reported seventy-one members. In 1861, they enjoyed a revival; 70 were baptized, and they reported one hundred and sixty-seven members. But quite a number of these were afterwards excluded, so that in 1866, the membership had



REV. NOAH DAVIS.

fallen to one hundred and forty-eight. In May of that year, the Church, though assisted liberally by Mr. Crane and others, found themselves unable to raise the amount necessary to pay for their building, or the interest on the debt, or even a small rent. Becoming entirely hopeless of success, they concluded to abandon the house. Bro. Davis became too feeble to preach, and the Church gradually disbanded, uniting with the Union Church, as already stated. Bro. Davis died, April 6, 1867, lamented by many who knew his great worth as a Christian and a minister.

1854.

FIRST BAPTIST CHURCH OF POCOMOKE CITY.

THE first entry we find on the Church book is this: "Newtown, Md., May 14, 1854. On this day, the Newtown Baptist meeting house, erected through the labors of Rev. S. C. Boston, missionary of the Maryland Baptist Union Association, was dedicated to the worship of God. The following was the order of exercises; Reading of the Scriptures by Rev. S. C. Boston. Dedictory prayer, Rev. W. Fisher. Sermon, Rev. J. W. M. Williams. Prayer, Rev. W. T. Wilkerson. *Begging speech*, Rev. S. C. Boston. The cost of the house, furniture, lot and railing, was about \$2,700, of which \$1,000 was raised this day. A creditable collection truly." This building has a baptistery, steeple and bell. It is an excellent house, and for years was superior to any other church in the town, but recently two of the other denominations have erected better structures.

The next entry on the record states, "May 15, 1854. On this day the Newtown Baptist Church was organized, consisting of the following brethren and sisters: S. C. Boston, Mary A. Boston, John B. White, Susan White, John W. Clarke, Samuel Boston, Elizabeth Boston, Urban White, Elizabeth Adams, Major Hall, Jerome Hall, Julia Hall, Zadoc Hall, W. James Merrill. The recognizing council consisted of Rev. J. W. M. Williams, of Baltimore, Rev. W. Fisher, of Accomack co., Va., and Rev. F. L. Kregel, of Vienna."

The name of Newtown having been changed to Pocomoke City, on July 5, 1878, the name of this organization was changed to the "First Baptist Church of Pocomoke City."

The first officers in this body were as follows: Deacons, Major Hall and J. B. White; treasurer, Z. Hall; clerk, W. J. Merrill. In February, 1872, brother C. P. Byrd was elected an additional deacon. He and brother Hall still fill the position, but brother White has deceased, after a number of years of faithful service. Bro. W. J. Merrill has also departed to a higher sphere; his successors as clerk have been brethren J. C. Riley, C. H. Council, and H. H. Husted who serves now. The successors of the first treasurer have been brethren H. H. Husted, C. P. Byrd, and A. W. Cranmer, at present in office. Bro. Zadoc Hall still manages the "incidental expenses."

The pastors have succeeded each other as follows: Rev. S. C. Boston from May, 1854, to Sept., 1857; A. G. Harley, April, 1858, to April,

1859; S. C. Boston, Jan., 1860 to Jan., 1861: O. F. Flippo, Jan., 1861, to March, 1868; J. G. Councill, Sept., 1868 to Jan., 1871; E. M. Byrne, March, 1871, to Feb'y, 1872; L. D. Pauling, July, 1872, to Jan., 1876; H. J. Handy, Nov., 1876, to June, 1881; J. A. Woolf, Nov., 1881, to April, 1883. In December, 1883, Bro. Boston again entered this field, and is the pastor now, thirty years after the first record quoted in the opening of this sketch. All these ministers have been more or less blessed in their work. Some precious seasons of ingathering have been enjoyed, and at different times, a goodly number have been added to the Church by baptism.

During Rev. O. F. Flippo's term, a neat parsonage was built and paid for. While Rev. J. G. Councill was pastor, the house of worship was improved, at a cost of \$300. All these pastors are still living, excepting Rev. L. D. Pauling, who removed to Pennsylvania, and died soon after. Rev. William T. Wilkerson should be mentioned here. He was a resident minister, and often rendered the Church good service as a supply, when destitute of a pastor. He has gone to his reward.

The Church has, from its beginning, been remarked for its devotion to the weekly prayer meeting. Its contributions to the different Mission Boards and other means of benevolence, have been liberal. It has suffered, however, all along its history, from the removal of its members to other places. It has also lost some members by their marriages to members of other denominations, and some by exclusion and death. Its present number is ninety-nine, seventeen of whom were baptized during the past year.

The Church is in a healthful condition, with a good Sunday school. The church building has been recently painted. A ladies' aid society and a ladies' missionary society are doing good service.

1854.

FRANKLIN SQUARE BAPTIST CHURCH,
BALTIMORE.

THE first meeting for the formation of this Church was held October 15, 1854, in a house on Fayette street, near Carey, then occupied by a mission of the Seventh Church, designated as the West End or Western Branch Sunday school, and taught by brethren Alexander Butcher, Rosewell H. Graves, and other well known workers. At this time it had sixty-four scholars, who were transferred to the charge of the new Church. The persons gathered on this occasion were principally members of the Seventh and High Street Churches. After prayer, led by Rev. Franklin Wilson, and on his motion, it was "Resolved, That it is expedient to proceed, at the earliest possible period, to the formation of a Baptist Church at Franklin Square." All present who proposed to join such Church were requested to report their names, and a committee was appointed to receive other names and to arrange for the formation of the Church. The pastors of the city Churches were requested to announce the intention to organize a new body, and to recommend such of their members as proposed to join it to report their names at once. An adjourned meeting was held October 22, when a committee, consisting of brethren Franklin Wilson, Wm. H. Ryan, John W. Jevens, W. W. Lawrason and George Hosking, was appointed to prepare a covenant, articles of faith and constitution. This committee reported on October 26, when a manual was adopted. On the 31st the Church was fully and regularly organized.

The public recognition by a council of sister Churches, took place in the old "Round Top" church, formerly on the corner of Lombard and Sharp streets. The sermon was preached by Rev. John Berg, the address to the Church made by Rev. Dr. Richard Fuller, the hand of fellowship given by Rev. Geo. F. Adams, and the prayer offered by Rev. J. W. M. Williams.

Although the number of constituent members was only thirty, yet at their first meeting, more than one thousand dollars were subscribed for the support of the ministry, and from the beginning, the Church has not only sustained itself, but has contributed liberally to the various objects of Christian benevolence.

It was not originated on account of any dissension or rivalry, but from a conviction that a Baptist Church was needed in the rapidly-

growing West End of the city; and the movement obtained at once the sympathy and encouragement of all the sister Churches.

The "Church Extension Society," composed of members of the city Churches, became actively interested in the erection of a house of worship for the new Church. Bro. Alexander D. Kelly, then president of that Society, and Rev. F. Wilson, its secretary, selected the site upon which the present edifice stands, on Calhoun street, north of Lexington. The Homes of the Aged were not then built on the adjoining corner lots. The ground cost \$4,400; the building, which was completed in about a year, cost about \$20,000. In November, 1855, the house was dedicated. Only a few of the members had contributed an appreciable part of the large expense.

The first pastor was Rev. George B. Taylor, who entered service in September, 1855. The first baptism took place, Feb. 7, 1856. Shortly after, Bro. J. L. Holmes united with this Church, and was aided by it in pursuing his studies in Columbian University. He was ordained to the ministry June 4, 1858, and labored in China as a missionary, until October, 1861, when he was murdered by the Tae Ping rebels.

For several years, the Church experienced much hardship. The location was then isolated; the streets and sidewalks unpaved; the heating apparatus defective; the cellar frequently flooded; and during the first winter a succession of severe snow-storms occurred, which almost suspended attendance at the services. A long plank foot-walk which led to the church was stolen for firewood. But the pastor and his people struggled along, in the hope of establishing the permanent and prosperous Zion which has since rewarded all their labors.

Bro. Taylor held two protracted meetings, in which he was aided by Rev. A. E. Dickinson, of Va., and Rev. Jacob Knapp, during which many persons were converted, some of whom became useful members. During this pastorate, 31 persons were added by baptism, and 32 by letter. The monthly concert of prayer for missions was established, and has been held regularly since. On April 11, 1856, the Church by resolution planted itself firmly in favor of the great cause of Temperance. On Sept. 5, 1857, Bro. Taylor resigned. During his leisure hours, he had written the "Oakland Stories," a series of volumes for the young, which achieved a deserved popularity. Since that time, Bro. Taylor's reputation has become world-wide, as missionary in Italy.

The membership now numbered 86, and for a year or more, were without a pastor, during which time Rev. Franklin Wilson was invited to preach and perform such pastoral work as his health would permit, which he did most faithfully and satisfactorily.

On October 15, 1858, Rev. Francis M. Barker, of Virginia, became pastor. His labors were attended with a cheering revival. Numerous

additions were made by conversion and letter. But on account of domestic ties, Bro. Barker resigned, in less than a year, and returned to his native State, in September, 1859. He has since deceased. During his stay here, 21 persons were baptized and 14 received by letter, bringing the total membership up to 118.

Possibly, one reason that promoted the decision of Bro. Barker not to remain here, was the fact that the acoustic defects of the church caused a reverberation of his powerful voice to such an extent as to render his words indistinct, and therefore much of his able discourse was lost. This fault in the sound became still more apparent under the preaching of his successor. Several architects were consulted, and some expensive alterations were made, but no successful remedy was found until 1866, when an arc or curve of seven feet span was inserted at the junction of the four walls and ceiling. This made the acoustics of the hall satisfactory to every speaker and hearer.

In August, 1859, the Church became incorporated, and the Church Extension Society transferred the church property to its trustees.

In October, 1859, Rev. Thos. H. Pritchard, of North Carolina, took charge of the Church, and remained pastor until September, 1863, nearly four years. During most of this period, the land was convulsed with civil war, and there was a general distraction of mind on account of the nearness to the conflict; yet, many times, the congregations were large; 13 were added by baptism and 40 by letter, making the total membership 150.

After an interval of six months, Rev. Tiberius Gracchus Jones, D. D., of Norfolk, Va., became pastor, March 4, 1864, and remained until Dec. 1, 1865. The War continuing part of that time, the Church made but little progress, the additions being one by baptism and five by letter.

For sixteen months the Church was again without a pastor, and Rev. Dr. Wilson supplied its ministrations as before. Twelve converts were baptized by him, and eight were added by letter; but so many members were excluded for unfaithfulness, or dismissed to other Churches, that only 118 names were left on the roll book.

On April 1, 1867, Rev. Wm. E. Hatcher, of Virginia, became pastor, but remained only fifteen months, resigning July, 1868, to return to his native State, where he has since held important pastorates, and acted of late years as editor of the "Religious Herald," in Richmond. During his term, 27 were baptized and 41 added by letter, increasing the total membership to 181.

In August, 1866, the congregation resolved to cushion the pews and otherwise improve their sanctuary. This was done at a cost of \$3,000, which was raised among themselves. From that date, an era of prosperity began, which has continued to the present time. Previously, the

Church had been indebted to the Church Extension Society for its house of worship, only two or three of its members contributing liberally toward its erection, and therefore the great body of them, not having made sacrifice for it, did not feel the same interest in it they cherished after their own money had been invested there. Much practical good resulted from this, and valuable lessons may be learned from the fact.

On Sept. 14, 1868, Rev. J. B. Hawthorne was elected pastor. The succeeding year was one of great blessing to the Churches of Baltimore, all of which were cheered by revivals of more or less power; and the Franklin Square Church shared in this season of refreshing. Rev. A. B. Earle visited the city, and by his labors awakened both pastors and people to more earnest prayer and active effort for the salvation of sinners. Bro. Hawthorne baptized 72 persons, and 25 were added by letter, increasing the membership to 240. Bro. Hawthorne resigned in June, 1870, to go to Albany, N. Y.

In January, 1868, a systematic plan was adopted for collecting funds by means of weekly contributions deposited in envelopes. This system was gradually improved by the teachings of experience, and finally incorporated in the Manual as obligatory. It has proved to be the most successful means ever adopted for providing a regular income.

In 1868, a house was purchased, to be used as a parsonage. Some years later, it was deemed advisable to dispose of it, and the money received was applied to enlarging the church edifice.

On May 11, 1868, a reunion was held of all the former pastors, excepting only Rev. F. M. Barker, recently deceased. Rev. G. F. Adams and Rev. Dr. Wilson, who had frequently served as supply, were also present. A large congregation enjoyed pleasant remarks from each.

In 1869, a Foreign Mission society was formed. A mission Sunday school was also sustained temporarily. A "plan of organization" was likewise adopted, by which all the members might be placed at work.

In 1870, the lecture room was enlarged, at a cost of \$2,500.

In January, 1870, the Church mourned the death of Bro. W. W. Lawrason, one of its original members, a deacon, treasurer, Sunday school superintendent and leader of the choir. To the gratuitous services of Bro. Lawrason and family, the congregation had been indebted during fifteen years for the delightful music of their public worship. Suitable resolutions were passed, eulogizing his character and self-sacrificing labors. In 1880, Mrs. Lawrason died. A beautiful stained glass window was placed by their children over the front entrance of the church, as a memorial of these beloved members.

On March 1, 1871, Rev. G. W. Sanderlin, of North Carolina, began his pastorate. He served for five years, during which the Church ad-

vanced rapidly in numbers and usefulness. Perfect harmony reigned, pastor and people labored together earnestly; all the benevolent efforts of the Church were greatly stimulated by his faithful appeals, and God crowned the union with his blessing. During this period, 115 were baptized, and 146 added by letter, increasing the total to 377. During this time also, the present elegant and beautiful organ was purchased, at a cost of \$3,000; and the lecture room was entirely renovated.

In 1876, the health of Bro. Sanderlin became greatly impaired, and by the advice of physicians he resigned the charge, to relinquish pastoral duties for at least a few years. He is now restored to health, and living on his farm in North Carolina. Just prior to his resignation, Rev. J. L. Hutson, of Virginia, aided him in a protracted meeting. Rev. Dr. Isaac Cole and Rev. James Nelson had previously labored here.

In 1872, the Young Men's City Mission Society was first organized, which opened a mission on Columbia Avenue, and subsequently, under a reorganization, conducted the West End Mission, on Fulton Avenue.

After an interval of five months, Rev. C. C. Bitting, D. D., of Richmond, Va., entered upon this field as pastor, September 1, 1876. The Church had become somewhat depressed by the illness of its former pastor and the continued financial disturbances in the community; but Dr. Bitting's vigorous and inspiring preaching soon restored a healthful condition, and the Church rapidly took a leading position in the denomination. The congregations attracted by the pastor's discourses necessitated the enlargement of the church. It was completely renovated and beautified, under the supervision of J. Appleton Wilson, Architect, a member of the Church. Its seating capacity was increased, and new pews, a new pulpit, new stained glass windows, a marble baptistery, and other improvements, were introduced. It was handsomely frescoed and carpeted. The total cost was \$6,000.

Besides the above expenditures, the contributions for Missions were also increased. Dr. Bitting remained about seven years, which were marked by general prosperity. In August, 1883, he resigned, to accept the position of Bible Secretary of the American Baptist Publication Society, in Philadelphia. During his term, 172 persons were baptized, and the total number of members reached 496.

In May, 1881, the Church experienced a severe loss in the death of Bro. W. H. Hamer, who had been for a number of years a deacon, and also superintendent of the Sunday school; and who, by his faithfulness in every duty, his wise counsels, his active labors and liberal benefactions had greatly added to her prosperity.

For two brief periods, the latter ending with his death, Rev. Geo. F. Adams, D. D., had his membership with this Church. One of the pioneers of our cause fifty years ago, he was regarded in his old age as a worthy veteran, and his venerable form was always made welcome.

Among the members recently deceased, we name Mrs. J. Frank Brown, who with her husband came from the Seventh Church in 1876. She had been a Baptist for twenty-six years and was identified with much benevolent work. After a long, painful illness, she died, Oct. 12, 1884.

In October, 1883, fifty-five members withdrew, to organize the Fulton Avenue Baptist Church, which grew out of the West End mission, sustained by this Church for several years.

In 1883-4, a two-story addition was built to the lecture room, giving a library, a large room to the infant class of the Sunday school, and a handsome parlor for reading or social meetings.

Rev. A. Judson Rowland, D. D., entered service as pastor of this Church, March 1, 1884. His labors have already been blessed in the further upbuilding of the cause. Up to April, 1885, fifty persons have been baptized by him and forty received by letter. The Sunday school, to which the pastor's wife greatly devotes herself, has also enjoyed much prosperity. On a recent Sabbath, 490 teachers and scholars were present.

Although so many changes have occurred in the pastoral relation, it is to be remarked that not one of them was occasioned by any interruption of harmony between the pastor and the Church.

In a recent notice of Franklin Square Church, Dr. Bitting justly remarked, that "Rev. Dr. Franklin Wilson, one of the constituent members, has also been one of the loved benefactors of the Church. The aggregated time of the intervals during which he has gratuitously supplied the vacant pastorate, has exceeded the longest term but one of all the regular pastors. His prudence and wisdom in council, his unremitting punctuality, notwithstanding bodily infirmity; his loving heart; his generous contributions to every good cause; his active support to every pastor; his ready and able help in all labor, and his sincere and warm sympathies, have justly merited the preëminent place which he holds in the affections of the Church. To him, under God, more than to any other human instrument, she feels that her growth and present prosperity are due."

The Sunday school has from its foundation always been a great factor in the moving force of this Church. It has truly been a nursery through which scores of the young have been trained to Christian life. The superintendents have been, successively, Wm. H. Ryan, Franklin Wilson, Thomas Toy, W. W. Lawrason, William H. Hamer, J. Frank Brown, G. S. Howser, and W. Judson Brown.

The deacons have been as follows: J. W. Jevens, W. W. Lawrason, C. H. Pepar, C. West, B. Todd, W. H. Hamer, Patterson Bayne, Wm. B. Graves, W. Judson Brown, G. S. Howser, J. Frank Brown, Charles S. Adams, George G. Tyler, P. R. Clark. Present treasurer, Charles S. Adams; clerk, Fort E. Wilson. Membership, 465.

1855.

LEE STREET BAPTIST CHURCH, BALTIMORE.

For many years, the First Baptist Church stood as the sole beacon of Baptist faith in the southwestern part of our city. Her light was radiant, but it could not extend to every dark spot. Hence there was a necessity for one or more Baptist Churches amid the large population covering a space half a mile wide and a mile long, south of that church. The membership of that body felt their responsibility in this matter, and after an exploration of the field resolved to attempt a missionary effort. Brethren Joseph B. Thomas, sen., and William H. Hamer, were among the active promoters of the enterprise, and Mrs. James Wilson, Mrs. Nelson Clark, Miss Eliza M. Wilson, and Mr. Melville Wilson, all noted for their consecrated benevolence, proffered the necessary pecuniary aid. The Church, at a regular meeting, February 5, 1854, passed the following resolution, endorsing the movement: "Resolved, That a committee of four persons be appointed to procure subscriptions under the authority of this Church, and to lease a lot in the neighborhood of Federal Hill, on which to erect a building for the accommodation of a Sunday school, and when a sufficient amount of subscriptions shall have been procured, to proceed to the completion of said object." Jos. B. Thomas, W. H. Hamer, M. Wilson and S. Scribner were appointed. A resolution was also passed looking to the employment of Rev. John H. Phillips as a missionary in this field. Rev. Dr. Adams states that "the action of the First Church in adopting these resolutions may be properly regarded as the first definite movement made toward the organization of the Lee Street Baptist Church."*

*There had been, however, a transient effort made previous to this, by Dr. W. Burlingame, a member of the Seventh Church, to establish a mission on the southwest corner of Hanover and Montgomery streets. Dr. Burlingame was practising dentistry, having retired from the pastorate, but preached occasionally, and organized a Sunday school at this location. His helpers were brethren J. C. McConnell, Wm. Sweet and Wm. Addison, Delahay, Sharp, and several ladies. The first place, a public hall, being too expensive, they rented the second floor of a large carpenter shop, on the site where St. Stephen's Episcopal church now stands, and about a hundred children were gathered for Sunday instruction. This mission lasted five or six months, but not being supported by any Church, gave but little indication of permanence. When the movement was made, above mentioned, the

We extract the following memoranda of this undertaking from a historical discourse by Rev. Dr. John Pollard, delivered in 1876.

The committee went immediately to work. They rented premises on Hill street, one door from Hanover, then occupied as a stable, holding twenty-two horses and cows. The live stock were transferred elsewhere, and the building thoroughly cleansed, renovated, refronted, and fitted up with seats, gas, &c. Bro. Jos. B. Thomas personally attended to all the work of remodeling. On March 26, 1854, the place was opened for public worship, and a Sunday school was organized, with twelve scholars, six teachers, and Bro. Hamer superintendent. The prospect at once became hopeful; the school grew rapidly, and within a year numbered one hundred and fifty-four pupils, with a good library and other equipments. This success was not acquired without anxious and arduous toil. As illustrating what earnestness and determination were exhibited, the fact is worthy of record that on afternoons when the children were dismissed from the *public schools*, the wife of the superintendent might have been seen at the door, as the crowds of little ones rushed out from their studies, inviting them with cheerful, pleasant words, to come to the Hill street school, on the next Sunday morning. It was by work like this, and the visiting of families by officers and teachers, that prosperity was secured.

But a Baptist Church was needed, as well as a school, and measures had been adopted to that end. In March, 1854, the First Church voted that Rev. John H. Phillips should be employed to preach in the Hill street chapel; and a committee was appointed to make collections to sustain the mission. Regular preaching was had, on every Sabbath, in addition to the services of the school, and sometimes the room was crowded with attentive hearers. In about a year, on April 30, 1855, nine brethren and nineteen sisters, mostly from the First Church, brought their letters, and organized a Church.

The first officers were as follows: J. D. Marsters and Joseph Ward, deacons; Jos. C. Riley, clerk; Fred'k W. King, treasurer.

Bro. Phillips was elected pastor. The Church was admitted into the Association in November, 1855, and reported fifty-six members.

About this time, the Baptist Church Extension Society purchased the house of worship then occupied by St. Stephen's P. E. Church, on Lee street, near Hanover, and offered it to the new Church. As the building was greatly superior to their own, the Church gratefully accepted it, and removed to Lee street, changing their title accordingly.

school was disbanded, and the children recommended to attend the new one. Several of the teachers now took part in the mission school corner of Fremont st. and Elbow Lane; two of them, brethren Addison and Sweet, subsequently joined Lee street Church. Dr. Burlingame deceased about the year 1870.

The house to which the brethren and sisters thus came, though built by Episcopalians for themselves, seems to have been predestinated to be a Baptist church, for by some almost unaccountable circumstance, the builders had constructed—what is to them a useless appurtenance—a large and well arranged baptistery, admirably suited to the immersion of believers.

The change of location greatly advanced the growth of the Church, which in 1856 reported seventy-five members. The school increased to 200 scholars. In September, 1858, Bro. Phillips resigned, after a fruitful service of over three years with this charge.

For eight months the Church was now without a pastor. During this time, it moved under judicious care, and ordained one of its members, Rev. J. B. T. Patterson, to the ministry. Rev. F. Wilson and other ministers supplied the pulpit.

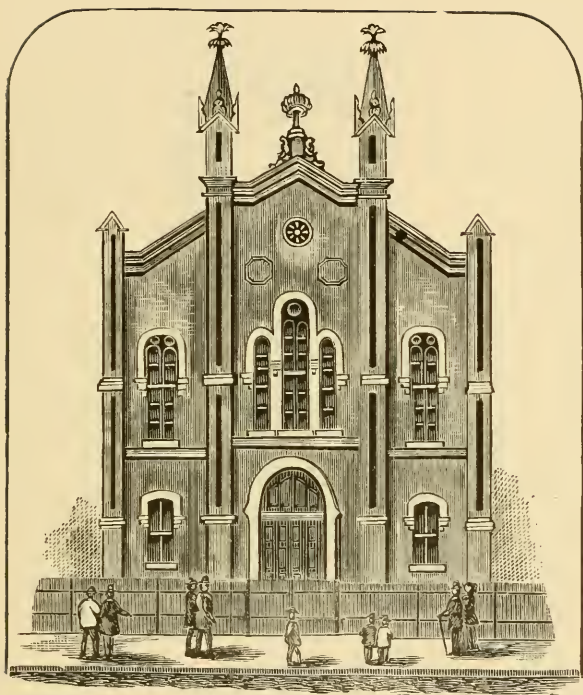
In May, 1859, Rev. R. J. Wilson, of Elmira, N. Y., was elected pastor, but in less than a year, in March, 1860, feeble health compelled him to resign, to go to a more southern clime. He left a membership of 170. Shortly afterward, at a business meeting, the following preamble and resolution was adopted:

“Whereas, there is a want of agreement among professing Christians as to the propriety of participating in certain amusements; and whereas, it is deemed important that some rule should be made, governing this Church, so as to avoid the very appearance of evil in this matter.

Therefore, Resolved, that attending theatrical performances, dancing parties, circuses, and negro operas, be considered an offence against the Church, and consequently a matter for discipline.”

Rev. Isaac Cole, M. D., was called, and entered the pastorate in May, 1860. His service marks an era in the progress of the Church, although it lasted throughout the gloomy period of the Civil War. Dr. Cole, in those days, was an ardent and eloquent speaker, and carried on revival meetings with great success. The Church was greatly blessed by his faithful ministry. Having been formerly a Methodist, it was often remarked that he believed in Methodist fire and Baptist water, as means to create the powerful motor steam. Dr. Cole was largely instrumental in rebuilding the house of worship, which had become unequal for the purposes of the Church. In May, 1852, it was torn down, and the people met for worship in the No. 2, Engine House, on Barre street, for about four months.

The corner stone of the present building was laid, May 26, 1863. Addresses were delivered by Rev. Wm. B. Edwards, D. D., of the M. E. Church, and Rev. Thos. H. Pritchard, then pastor of Franklin Square Church. Rev. Dr. Wilson and Bro. Hiram Woods laid the corner-stone. In October the lecture room was completed and occupied by the con-



LEE STREET BAPTIST CHURCH

BALTIMORE.



REV. H. M. WHARTON.

gregation; and on June 26, 1864, the whole house was finished, and dedicated. Dr. Richard Fuller, Dr. J. W. M. Williams and Dr. F. Wilson preached during the day. The entire actual cost of the edifice was \$15,206.46. The Church members contributed \$3,000. Hiram Woods and Dr. F. Wilson gave \$2,000, each; Samuel Bevan \$1,000; Henry Taylor \$700, and others less amounts, thus representing a generosity which the Church gratefully remembers. The Baptist family in Baltimore have always shown a fraternal interest in the Lee street Church, and it now stands in a position where, in its turn, it can show the same spirit in extending the Redeemer's cause.

Dr. Cole having finished his labors toward building and paying for this new house, thought proper to resign his charge in June, 1865. He will ever be held in thankful remembrance for his self-sacrificing devotion and indefatigable labors. He is spending his last years at his home near Westminster.

On September 25, 1865, Rev. James Dubois, of New York, became pastor, but resigned at the end of a year. For eight months the field was without pastoral oversight, but the members seemed disposed to oversee themselves. At a business meeting, Feb. 22, 1867, a committee was appointed to examine the Church roll and report the condition of the membership. The ensuing month, they reported the total number at 207; which they divided into three classes: "98 good, 22 doubtful and 87 bad." That was surely a large mixture of the evil with the pure, particularly for a Baptist Church, where the principle of a converted Church membership is the accepted theory; but it was a hopeful sign that the sound flesh in the body was trying to throw off that which was gangrened. The last named cases were referred to the deacons for a careful examination, who, at the next business meeting, preferred numerous charges against delinquent and unworthy members. Without the slightest hesitation or misgiving, *eighty-one* were at once excluded from the fellowship of the Church.*

Rev. S. C. Boston, a native of this State, but at the time laboring in Virginia, was elected pastor, and entered service in May, 1868. Bro. Boston labored here in his usual pure, efficient and earnest manner, for

* After narrating the above fact, Dr. Pollard says, "I never knew of such a case before. A Church excommunicating eighty-one persons at one time—more than one-third of their entire membership—and that too without a pastor to lead them! It showed resolution, it showed courage, it showed that the eyes of the brethren were opening to the fact that there is no place in the Church of Christ for the vicious, or the worldly, or the slothful. What was done with the "doubtful," the record does not show. Unquestionably, the Church should have dealt with them as she did with the "bad;" for in this life no man, and especially no professing Christian has a right to occupy a doubtful position between Christ and the world. Jesus himself has said, 'I would thou wert cold or hot. So then, because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth.' "

about two years. During his time, some of the most faithful members came into the Church, and there was organized the "Young Disciples' Association," a society which has greatly promoted the piety of the younger people, and trained them for usefulness. To Bro. Frank A. Bierbower, now deceased, is due the honor of having proposed this organization, which still flourishes. Bro. Boston's residence in Baltimore was saddened by the long illness and death of his wife.

In December, 1869, after an absence of eleven years, Rev. J. H. Phillips was engaged as a supply for six months, during which a revival occurred, and many converts were brought into the fold.

On October 15, 1870, Rev. John Pollard of Virginia, accepted charge of the Lee street Church. There had been some divisions among the members, and the congregations had greatly diminished. Within two months, perfect harmony was recovered, and the Church began a new era of prosperity. Up to that period, the Executive Board had aided in the support of the pastors. This was now dispensed with; and in return, a contribution has been made every year since to the Board. Bro. Pollard was happily successful in bringing his people to recognize their privileges and duties as disciples of Christ. Contributions were greatly increased; the building was improved; a new organ was purchased; and the Church assumed a higher standing generally. The pastor held several protracted meetings, in which he was assisted by Rev. James Nelson and Rev. H. G. DeWitt, which resulted in strengthening her. Two young men, trained in her Sunday school, were converted and sent forth to preach. They are now in the ministry. Rev. Henry C. Applegarth, in New Brunswick, N. J., and Rev. F. LaBarrer, pastor of Woodberry Church, Balto. Co. The membership increased each year until it reached 407, in 1880. Dr. Pollard was three times elected moderator of the Maryland Union Association. He resigned the Church in 1880, after a term of over nine years, to accept the large and responsible charge of Leigh street Church, in Richmond, Va.

In 1880, about \$1,200 were expended in improvements of the church.

Rev. H. M. Wharton, of Luray, Va., accepted the call of this Church, in January, 1881, and entered the pastorate with characteristic ardor. A revival spirit constantly attended his preaching, and hundreds of souls were converted. The Church was largely increased, and its influence greatly extended over the population of that part of the city, leading ultimately to the organization of a new Church further south. About \$1,000 was contributed, in 1882, towards a Baptist chapel in Italy. Bro. Wharton resigned in December, 1883, to engage in editorial and evangelistic work, leaving the Church with 770 members.

In March, 1884, Rev. W. F. Kone, of Alabama, accepted charge of this responsible field, and is pastor at present. One of his first acts

has been to aid in the organization of the new body above referred to. In Nov., 1884, thirty-three of his members constituted the Riverside Church. Bro. Kone is a faithful preacher, and up to this time has received seventy-five accessions to the Church.

Lee Street Church has now two young men studying at Crozer Seminary: brethren Frank G. McGee and John W. Lyell.

The following brethren have served as deacons since the two already named at the organization in 1855: Richard King, W. H. Hamer, Geo. A. Cox, John E. Nimmo, Charles D. Milbourne, Francis LaBarrer, W. T. Adams, Jonathan Shakspeare, Geo. T. Jones, Jos. C. Riley, John J. G. Riley, Robert Hults, John W. Billups, Jas. Pollard, J. M. Gressitt. Present treasurer, Dr. C. E. Bierbower; clerk, Jas. E. Shaffer.

Since the origin of the Sunday school, after Bro. Hamer, the following brethren have served as superintendent: J. D. Marsters, Richard King, Jos. C. Riley, F. A. Bierbower, George T. Jones, James Pollard, John M. Gressitt. The school numbers 300 scholars.

We conclude, in the language of Bro. John J. G. Riley, "While this Church has passed through some very dark days, yet the Lord has never forgotten her. Those who have knowledge of her history, can readily see that she was not a vine of man's planting, but of the Lord's. She has grown steadily and solidly. Blessed be God for the noble pioneers who left their places of ease and comfort to go out on the highways and by-ways to teach his truth! It can be safely said of those at least who have passed from the earthly vineyard to the heavenly rest, that 'they have their reward'—a comfort to those who are still striving against many adverse circumstances to maintain the cause so faithfully established. 'Their labor is not in vain in the Lord.'"

1856.*

REHOBOTH BAPTIST CHURCH.

THIS Church is located in the lower part of Somerset county, some eight miles from the mouth of Pocomoke River, and near the little village whose name it bears. There had been occasional Baptist preaching at this place, years before the meeting house was built. Rev. Levin Henderson, of the early Pitts Creek Church, used to preach under an arbor on the same spot now occupied by the meeting house. About 1828, or a little later, a series of meetings was held by Rev. Wm. Laws and Rev. Levin Dix, of the Accomack Association, Va., in a school house, some five miles below, which resulted in the baptism of several persons. These united with the Pitts Creek Church, just opposite, on the other side of Pocomoke river. Among them was a Mrs. Nancy Roach, possessed of means, whose heart, some ten years later, was inclined to build a Baptist meeting house and give it to the Lord. She secured a lot, and a building was nearly completed, when she was quite unexpectedly removed by death. Her heirs however generously carried out her wishes, and deeded the property to the Rehoboth Baptist Church, after its organization. The house was of the best material, well built, and cost about \$2,000. Rev. Joseph Walker, then of Accomack Association, visited the community, preached the dedicatory sermon, and excited considerable interest by a number of services held in the church and neighborhood.

Not long after this, Rev. Wm. Laws, Rev. W. A. Dix, Rev. P. Warren, sen., and Rev. George Bradford, of the same Association, paid a united visit to Rehoboth, and preached several days. The congregations were immense. On this occasion, Bro. S. C. Boston was baptized by Rev. W. Laws, the first baptism perhaps ever witnessed in that immediate vicinity. A few months later, his father, Daniel Boston, was baptized by Rev. Joseph Walker, during another visit.

On November 2, 1839, the following brethren and sisters were regularly organized into what is known as the Rehoboth Baptist Church: Thos. Marshall, Sally Marshall, Natia Boston, Peggy Marshall, Julia A. Gibbons, Susan Payden, Solomon C. Boston, Daniel Boston, David Roach, (col.) Rev. W. Laws presided as moderator, and Rev. Richard Clark acted as clerk of the meeting.

From the date of constitution to 1843, the Church had no regular pastor. They were supplied by the above named preachers frequently,

*Organized in 1839; entered Maryland Union Association 1856.

and enjoyed several precious seasons of special blessing. At one time, forty-three converts were added to them by baptism.

In January, 1843, Rev. George Bradford became their first pastor. Their services under him became fixed and regular, and he built up a good congregation. He remained about two years and baptized seven persons.

In November, 1845, Bro. S. C. Boston was called to the pastorate, having just completed his course of study at Columbian College. On December 6, he was ordained, and entered upon his work. Including a subsequent term from 1853 to 1857, he was there six years. At the beginning of his ministry he was appointed by the Board of the Maryland Union Association to labor as their missionary in connection with his work as pastor of this Church. During his time, then and later, a house of worship was built at White Haven, in the upper part of Somerset (now Wicomico) county, and a Church organized there. As noticed in the sketch of the Pitts Creek Church, that interest was also revived, and a Church formed and house of worship built in Pocomoke City. During the last year of his pastorate, the Rehoboth church, built by Mrs. Roach, was burned to the ground, through the carelessness of laborers, while burning brush in an adjoining field. By the liberal contributions of the congregation and help from sympathizing friends in other places, enough money was secured in a year or so, to erect the present beautiful building. Bro. Boston baptized twenty-five persons.

Rev. J. H. Phillips was pastor for two years and baptized fourteen converts. Rev. A. G. Harley succeeded him for eighteen months, and baptized seven. Rev. O. F. Flippo was pastor from January, 1861, to December, 1867, and baptized thirty. Rev. J. G. Council served from April, 1869, to October, 1870, and baptized eight. Rev. L. D. Pauling followed, for four years, baptizing forty-nine. Rev. H. J. Handy occupied the field for four years from January, 1877, and baptized fifteen. Rev. J. A. Woolf served from October, 1881, to July, 1883, and baptized twenty-one. After the lapse of forty-six years from his baptism there, Bro. Boston is again the pastor of Rehoboth Church, having entered the charge in December, 1883.

Bro. Daniel Boston was the first deacon and also the first clerk of this Church, both of which offices he continued to fill from its organization in 1839 to 1861, when, from infirmities and disease, he was no longer able to attend the sanctuary. His associates in the deaconship at different times, were brethren John S. Scarbrough, George F. Ward, and Wm. T. Adams. The present deacons are brethren Joshua J. Mathews and A. A. Long. His successors in the clerkship have been brethren Adams, Mathews, L. R. Milbourne, C. A. M'Cready, and T.

H. Beal. The treasurers have been brethren Ward, G. A. Cox, Adams, T. C. Lankford, John Riffin and J. J. Mathews. Dr. S. W. Handy, brother to a former pastor, was a very active member until his death, two years ago.

Being aided and supplied in their early years by ministers from the Accomack Association, and its point of location being nearest to them, it was natural for the Church to seek membership in that body, which they attained in 1840. But after fifteen years, they withdrew by letter and joined the Maryland Union. They decided to take this action because the Church was in our own State and their pastor was aided by our Board.

This little Church has sent out four ministers—Rev. S. C. Boston, Rev. F. R. Boston, his son, now settled at Warrenton, Va., Rev. H. J. Handy, for a long time pastor at Farmville, Va., and elsewhere, and now principal of the Academy in Pocomoke City; and Rev. L. R. Milbourne, now pastor in Luray, Va.

From the beginning, this Church has been of the liberal sort, in proportion to their means, and never more so than now. They contribute regularly to our missionary Boards. During the past, 224 persons have been added by baptism and a few by letter, but removals, deaths and exclusions have left but 102 members at present. The only original member living is the pastor. Congregations are large, a prayer meeting is held weekly, and a good Sunday school is maintained. An organ has recently been purchased to aid the singing during divine worship.

1859.

SALISBURY BAPTIST CHURCH.

SALISBURY is an active town of about 4,000 inhabitants, in Wicomico county. In June, 1859, Bro. O. F. Flippo, who was then studying for the ministry, was appointed by the Executive Board to labor as a missionary in this county, and especially at Salisbury. At that time, the Presbyterians of the place, desiring to erect a new house of worship, offered their old one at an extremely low price. Bro. Flippo immediately arranged for its purchase, and it was dedicated as a Baptist church, on July 24. Two days later, Bro. Flippo was ordained to the ministry. He set to work with enthusiasm, earnestly preaching a *Baptist* gospel, and was soon rejoiced to immerse four converts. On September 30, following, he organized a Church of twelve members, Rev. J. W. M. Williams assisting, and baptizing two of the constituents. In October, four more were added by baptism. The same month they licensed Bro. S. J. Kerr to preach. In November, the Church was admitted to the Maryland Union Association.

Bro. Flippo remained in charge of this field for about fifteen months, and left it in a healthful condition, with twenty-four members, to take charge of the Church in Pocomoke City. Bro. Flippo subsequently served other Churches in Maryland and Delaware, and is now pastor of the First Baptist Church in Alexandria, Va.

A destructive fire consumed sixty-three houses in Salisbury, during 1860, including the Episcopal church. The congregation worshipping there were kindly invited to use the Baptist church, until they were able to build another.

Rev. Wm. T. Wilkerson was appointed missionary at Salisbury, in December, 1861, and preached there about a year. During 1862, it is recorded that "the Sunday school was suspended, on account of the absence of the superintendent." In that year, Rev. S. C. Boston visited Salisbury regularly for six months, and found the membership scattered, and the community prejudiced. For a number of months, there was no regular service in the church. In 1864, Rev. I. F. Stidham preached a few times. Rev. P. T. Warren was appointed missionary in that year and served the Church as pastor until October, 1866; but the field seemed hard. Rev. A. G. Harley preached there for the two succeeding years, and reported a slight increase of membership.

For three years, the Salisbury Church was apparently lifeless, but in 1871, Rev. N. C. Naylor took charge for a few months, and the members raised \$250 to make repairs in their building.

The Church again languished, but in 1874-5, Rev. E. Schaffer acted as pastor and baptized eighteen persons. The Church letter to the Association says, "We do need a pastor so much—one who can *draw* and *keep* a congregation;" [a general want] "but we are poor, and not able to get such a pastor."

Rev. C. W. Teasdale spent a few months there in 1877. Rev. George Bradford preached there occasionally in 1878, and reported forty members. In 1879, Rev. J. W. Taylor was appointed pastor; the Church revived, improved their house, purchased an organ, enlarged their Sunday school work, and reported fifty members. Bro. Taylor resigned in May, 1880, to go to another State.

Bro. Franklin Pierce, a student of Crozer Seminary, served as a missionary several months of that year. In 1881, Rev. G. Vincent Board labored at Salisbury for a time, but illness prevented him from continuing. No report was made to the Association for two years. In January, 1884, Rev. James M. Hope was called as pastor of this Church, in connection with Delmar. About twenty-five members have been re-gathered, and regular worship maintained, with a hope of improvement.

1860.

GERMANTOWN BAPTIST CHURCH.

The missionary zeal of the Church at Rockville, some years ago, led to the establishment of several stations, east and west of that place. At Darnestown and Poolesville, special efforts were made, and regular services established, preaching being supplied by the pastor at Rockville, and others. In 1860, it was thought advisable that both these missions should assume the responsibility of distinct Church organization.

Near Darnestown, was a meeting house free to all denominations, in which the Baptists held their services. Here, in the fall of 1860, the "Darnestown" Church was organized, with Rev. S. R. White, of Rockville, as pastor. But as the house was much dilapidated, and as most of the members lived nearer to the neighboring village of Germantown, they decided to build a new house in the latter place. A lot was purchased and a log structure erected, twenty-five by thirty feet in size, which was plastered inside and weather-boarded outside, and painted. It cost about \$1,500, which was raised with very little help from abroad, and was dedicated, in September, 1864. The Church retained its title until 1872, when it appeared more properly on the Association Minutes as "Germantown."

Bro. White acted as pastor for five years, with happy results, resigning in 1865. Rev. H. J. Chandler succeeded him for about the same period, baptizing about twenty persons.

The name of Mrs. E. A. Hawkins should be honored for her aid and services to the support of the cause here for many years, when it would otherwise have failed. She served as superintendent of the Sunday School, and was unweariedly at work, until her death in 1871.

In 1874, Rev. T. E. Woodson preached twice a month, and held a protracted meeting, which resulted in twelve conversions.

Rev. W. O. Petty, who had been recently ordained by the Rockville Church, took charge here in September, 1875, and preached fortnightly for several years, during his education at Columbian College. The Church prospered fairly, paid a debt, and reported several conversions. Bro. Petty went to Frostburg in 1879. Rev. H. E. Hatcher supplied the Germantown Church with monthly preaching for about two years. Since January, 1884, Rev. W. S. O. Thomas has been preaching there every two weeks, as pastor, in connection with the Rockville Church. The membership numbers 61. Deacons, Henry Williams, N. Page and Thos. Broome. H. Williams, clerk.

1860.

POOLESVILLE BAPTIST CHURCH.

POOLESVILLE also was a mission station of Rockville. It is one of the oldest towns of Montgomery county, and has several church edifices, of different denominations. In May, 1860, Rev. S. R. White held a meeting of several days continuance, in the town hall, which resulted in a regular weekly service, the conversion of souls, and finally in the organization of a Church, of nine members, during November of the same year. It was constituted in the presence of Revs. H. G. DeWitt, M. H. Austin and S. R. White, the last named being chosen pastor, and Rev. J. W. T. Boothe, who was then teaching school in the town, assistant pastor. The little Church met successively in the Presbyterian house, a room in the hotel, and in a school house. During the following winter they bought a lot and some bricks. In 1864, the Church was incorporated, and active efforts made to raise means to build a house of worship. Bro. Boothe having left, Rev. S. C. Boston acted as assistant pastor for a few months. At length, a neat and comfortable brick building was erected, forty by twenty-five feet in depth and width, costing \$2,500. It was dedicated, May 25, 1865, by Rev. Drs. George W. Samson and George F. Adams. Shortly after, Bro. White resigned charge of this body. During these five years, about thirty persons had been baptized and added to its roll.

A few months later, Rev. H. J. Chandler was chosen pastor, and took up his residence with his family in the village. He remained there about four years, during which time he baptized ten persons.

After Bro. Chandler's departure, which was in 1870, to Cumberland, the Poolesville Church was without a regular pastor for five years; but occasional preaching was held and a Sunday school maintained, with about fifty teachers and scholars.

In 1879, Rev. C. L. Amy was appointed to this Church, for a partial service, and remained for about two years, during which he reported a revival and thirty-five conversions. The past year, Rev. M. H. Austin has assumed pastoral charge, and the condition of the Church is fair.

They maintain a good Sunday school of eighty scholars.

H. U. Miles, deacon and clerk.

1865.

FIRST GERMAN BAPTIST CHURCH, BALTIMORE.

IN 1855, there were about 50,000 Germans in Baltimore, which number is since largely increased. Occupying the position they do among our most useful citizens, it became an earnest question how to reach this rapidly augmenting population with evangelical truth. The peculiar difficulty to surmount in this work is, that while many of the German people are avowed sceptics and rationalists, a still larger proportion are nominal Christians trained in a State religion, and knowing nothing of experimental personal faith in Christ. Both of these classes repel the true Christian evangelist, the latter indignantly, because they already claim a Christian faith—but, alas, denying the power thereof.

In the Minutes of our Association for 1855, we find in the report of the Executive Board, a notice of the first movement made by the Baptists to reach this people. There were about five Germans in the city who were members of English-speaking Baptist Churches. One of these was Bro. John L. Rappold, a member of the Seventh Church, who invited Rev. K. A. Fleishmann, editor of the "*Sendbote*," Philadelphia, to visit Baltimore and examine its aspects as a mission field. He came here, preached, baptized two persons, started a prayer meeting, and on the whole was favorably impressed. His report being brought before the Board, they requested Bro. C. Bobenbender, a student of Rochester University, to spend his vacation here as colporter and preacher among

the Germans. From this time, a small company began to meet regularly in prayer meeting, led by Bro. G. D. Menger. A small appropriation was made to pay the rent of their place of meeting.

The Second Church at this time offered their old building on Fleet street at a low price for a German mission, but it was not accepted.

In January, 1859, when the German Baptists had increased to twelve, they met in a chapel on Hill street, and organized a Church. Rev. J. E. Meuri, formerly a Catholic priest, and a recent convert, was invited to become their pastor. In a short time, they reported twenty-two members to the German Conference. In 1860, there were twenty-seven additions, and the following year their membership reached sixty-two. In 1860, the Church joined our Association. Bro. Meuri left in 1862, to return to Germany. The Church had no pastor now for three years, and consequently diminished, fell into dissensions and finally dissolved.

In 1865, the Board invited Rev. Henry Schneider, of Rochester, N. Y., to locate here as a missionary. A new Church was organized with twenty-six members, which met first in Rechabite Hall, Fayette street, and afterwards in Wildey Hall, East Pratt street, both unsuitable and inconvenient places. Bro. Schneider baptized three persons the first year, and preached indefatigably, not only in his hall, but to large congregations in the Broadway market house. He also undertook the building of a church. A lot was secured on the corner of Caroline and Hampstead streets, and a neat chapel erected, at a cost of \$4,000, of which \$1,500 was raised by subscription, leaving a debt of \$2,500. The house was dedicated April 28, 1867. In 1868, the Church paid on the debt and for current expenses, nearly fifteen hundred dollars.

Having accomplished a good work here, which remains to his honor as a faithful apostle, Bro. Schneider resigned, in July, 1869, to assume a charge in New York. He labored afterwards in Philadelphia, and is now deceased. The Church had at the time of his resignation about thirty members, and although bearing a heavy debt, were confident with the hope of establishing themselves permanently.

In 1869, the Church called Rev. Henry F. Miller, then a missionary among the Germans of Parkersburg, West Virginia, and at Marietta, Ohio, who began his labors here in November. Bro. Miller entered into the work with marked energy, preaching, visiting and completing means for the liquidation of the debt of the Church. The first year, forty-eight members were added. A plan had been arranged for systematic contributions of the members through a building association, by which the entire debt was paid in several years. The building was also repaired. Bro. Miller lost the use of his voice in 1874, and was compelled to cease public speaking. After medical treatment, finding

no prospect of a cure while in the pulpit, he resigned his charge, June 1, of that year. This was a severe loss to the missionary force of the denomination, but Bro. Miller engaged in business in the eastern part of the city, and retained his membership in the Church, and has been its faithful supporter through all its trials to the present time. At the date of his resignation, the Church numbered 120 members.

Rev. J. Fellman, of Wilmington, Del., was then invited and became pastor for two years, laboring faithfully, but finding the field difficult, as had the other pastors, on account of German prejudices against the Baptists. He resigned to go to Berlin, Canada. For eight months of 1877, the Church had no pastor, during which time the pulpit was filled by Bro. Miller, when the condition of his voice permitted. Rev. Robert Langer, pastor of a Church in Holland, N. Y., then accepted a call to this Church. In 1878 he was excluded; and again, for eleven months the flock was without a regular pastor; though Bro. Miller gave gratuitously, as before, his best services.

Rev. E. J. Deckman then accepted charge and served for two years, to the edification of the members, though but few converts were made. He resigned, April, 1881, to return to a former pastorate in Pittsburgh.

Rev. J. C. Kraft, of Newark, N. J., became pastor in May, 1881, and is still in charge. Feeling his responsibility, he labors faithfully, and with his people, hopes for the time when his countrymen shall more generally yield to the simple truths of faith and regeneration.

The Church now numbers 76 members, less than in some former years, owing chiefly to emigration westward, and removals in the city; but it is in a healthful condition, and is self-supporting. The officers are as follows: Deacons, H. F. Miller, also treasurer, and John H. Ross. Clerk, John Lingsch.

1868.

MOUNT HOPE BAPTIST CHURCH.

THIS Church is located near the village of Doncaster, in Charles county. It was organized during 1868, by Rev. C. Leonard, then pastor of the Second Colored Baptist Church of Washington, D. C. The constituent members numbered about twenty-five. Mr. Leonard visited the new body, until 1869, when Rev. A. A. Watts was called as pastor. He served for several years, and was followed by Rev. H. V. Plummer, of Bladensburg, as a supply, until 1881. Under Mr. Plummer's administration, the Church advanced greatly, and began to build the new meeting house, which has been since completed and paid for, under the late pastor.

Rev. S. J. R. Nelson, who was induced to take this field in 1881, by advice of the "Committee on the Colored People," was very successful. Many conversions were reported through his labors, and he was instrumental in organizing other missions, which are now prosperous. He resigned in April, 1885. The Mount Hope Church numbers about 122 members.

1869.

BLADENSBURG BAPTIST CHURCH.

THE historic village of Bladensburg is located a few miles north of Washington City, near the line dividing the District of Columbia from Prince George's county, Maryland. It is almost unknown to the traveler, although multitudes pass it daily on the railway, excepting by its notoriety as a former place of meeting for duelists, and as the scene of an American defeat in the war of 1814. We have no record of any Baptist interest in this place until 1868, when several colored people, who had come there from other parts, started a prayer meeting, and after carrying it on for a few months, invited Rev. Chauncey Leonard, pastor of the Second Colored Baptist Church of Washington, to take charge of them. A Church was constituted January 31, 1869, of seven members, and Mr. Leonard preached and cared for them nearly two years. Rev. Augustus A. Watts succeeded as pastor in 1871, the Church meeting for worship in a private dwelling, and increasing in numbers and interest all the time, until a pressing necessity arose for a regular house of worship.

It happened that a Presbyterian church was for sale in Bladensburg, which was offered to the Baptists at the very low price of \$750, though valued at \$3,000, including ground. The house is brick, 30 by 40 feet. The "Building Loan Fund," authorized by our Association, was intended for occasions like this, and after a visit to the field by Dr. Wilson, the sum of \$500 was advanced on the property, for the use of the colored Church, who took possession in June, 1873.

The work increased, and the cause prospered. Bro. Watts resigned in 1876, and was succeeded, in 1877, by Rev. H. V. Plummer, under whose ministrations the membership advanced to ninety-two. System prevailed and in all respects there was growth and improvement.

Rev. W. M. Alexander took charge of this Church in 1880, after the resignation of Bro. Plummer. The body continued to improve, and established a mission at "Sitka," several miles distant, building a chapel there at a cost of \$350. In 1882, that mission gave \$60 toward the pastor's salary. Bro. Alexander resigned in 1882 to become Colporter for our Board and for the American Baptist Publication Society.

Rev. F. G. Hall became pastor in 1883. In that year, the Church purchased a burying ground. In 1884, they repaired their house, at a cost of \$300. They have also repaid their debt to the Building Loan Fund. The membership numbers 117.

1871.

FOREST HALL BAPTIST CHURCH.

FOREST HALL Church was organized in 1871, in a barn, on the plantation of a gentleman, near Mechanicsville, St. Mary's county, by Bro. Wm. P. Thompson, then pastor of Union Church, Baltimore.

It began with nine members. The Board sent Rev. John Kelly to work up the field, and he remained about six years.

They built a neat meeting house, in 1874, costing \$600.

Rev. Lewis Hicks was then called to the Church, but lived only a short time. His last public act was a baptism. He died at Mechanicsville, and is buried in the rear of the meeting house.

Rev. C. H. Newman, a graduate of Wayland Seminary, and a member of Tremont Temple Church, Boston, where he was baptized, took charge of this interest in 1881, where he has labored faithfully and improved the prospects. Membership now fifty.



EUTAW PLACE BAPTIST CHURCH, BALTIMORE.

1871.

EUTAW PLACE BAPTIST CHURCH,
BALTIMORE.

THE Seventh Baptist Church, having increased to over a thousand members in 1867, felt the duty of enlarging the borders of Zion, and "colonizing" in the north-western part of the city. As the outgrowth of this feeling, Mr. Hiram Woods made a written communication to this Church, of which he was a member, offering to donate a lot on the corner of Eutaw and Dolphin streets, valued at \$20,000, and a further gift of \$5,000 in money, on condition that \$40,000 should be contributed promptly by others, towards erecting on the site a suitable church edifice. This may be regarded as the initiative movement in the building of the Eutaw Place Baptist Church.

In December of the above year, the Church appointed a committee to collect subscriptions. The committee individually subscribed \$9,000; the ladies' sewing society pledged \$1,000; and in a few weeks, additional sums were promised, making a total of \$23,000. Dr. Fuller wrote a circular, which was adopted by the Church, and addressed to all sister Churches asking their coöperation in the enterprise.

Although the subscriptions had not yet reached the amount specified as necessary to secure the lot, the Church now appointed two committees to proceed with the work; one on Building, consisting of Rev. Dr. Fuller, Hiram Woods, E. Levering, sen., A. A. Chapman, H. S. Shryock, T. M. Johnson and Wm. H. Perkins; and one on Finance, comprising H. S. Shryock, A. J. Lowndes, W. T. Foster, E. Levering, jr., C. Ferguson, D. G. Stevens, John Cassard, Joshua Levering, C. A. Keyser, A. F. Crane, Geo. W. Norris, Edward T. Norris and G. W. Sanders.

The building committee visited several cities and examined various church edifices. They fixed upon one in Cambridge, Mass., as in the main most desirable as a model for their purpose. The distinguished Architect, Mr. Thomas U. Walter, of Philadelphia, a Baptist and personal friend of Dr. Fuller, generously offered to make all the necessary drawings. These were prepared by the middle of the summer of 1868, and accepted by the committee, with a cordial resolution of thanks.

The subscriptions, however, were as yet inadequate to the terms of Mr. Woods' proposition. After much time spent in deliberation and in prayer, it was suggested that several members of the committee

above named would give their individual pledge that the remaining amount required to make the subscription reach \$40,000 should be forthcoming, when needed for the work. Mr. Woods accepted this arrangement and gave a deed for the lot. Mr. Jas. A. McComas was entrusted with the erection of the building, according to Mr. Walter's specifications; the ground was broken by two ladies of the Church, and the work began. On April 22, 1869, the walls were so far advanced that the corner stone was laid, with appropriate ceremonies. A large multitude was assembled, a choir of Sunday school voices, led by the late A. Fuller Crane, sang several hymns, and Dr. Fuller delivered an address. Rev. Drs. F. Wilson and J. W. M. Williams, and Rev. R. B. Kelsay aided in the services.

The work progressed, though from time to time the building committee were seriously pressed for funds. Many of them increased their own subscriptions, already large, and Mr. Woods paid the \$5,000 which had been made contingent upon their liberality. But as the structure advanced, more money was needed. A mass meeting of the Churches was held in February, 1870, and \$30,000 raised. Of this sum, Eugene Levering, sen., Daniel Chase and Samuel Bevan gave \$5,000 each. Mr. Levering died June 19, 1870, before the completion of the enterprise of which he had been so large and earnest a promoter.

The building was completed, and dedicated on April 2, 1871. Dr. Fuller preached the sermon, from Hebrews i: 8, "But unto the Son He saith, Thy throne, O God, is forever and ever." Rev. Dr. H. C. Fish, of Newark, N. J., assisted in the services.

The church is among the finest specimens of Baltimore architecture. It is of white marble, sixty-five feet wide, one hundred and six feet in length, with a symmetrical tower and spire one hundred and ninety feet high. The building contains all modern conveniences, including a spacious lecture room, pastor's study, &c. The cost when finished was about \$102,000, including furniture and a fine organ, of which amount \$33,000 remained unprovided for at that date. A meeting was then called, and \$15,000 more were contributed, chiefly by the same generous brethren who had been giving all the time; and one-fourth of the sum being the gift of three ladies. Other contributions reduced the debt to \$15,000, which has since been nearly liquidated, by the systematic contributions of the members of the Church. The communion service, the pulpit furniture, and the stained glass window in front, were all donated by ladies.

We have given space to a narrative of the pecuniary effort in this enterprise, because it opened a new period of Baptist progress. The denomination here now assumed a braver front, enlarged its aims, and became more liberal in contributions of money for God's work.

As has been stated in the history of the Seventh Church, on February 17, 1871, one hundred and thirty members of that body withdrew by letter, and on the 20th, assembled in the lecture room, to organize a new Church. According to their record, one hundred and thirty-*three* persons adopted a covenant and confession of faith, and assumed the title "Eutaw Place Baptist Church," and invited Rev. Dr. Richard Fuller to become their pastor. They also elected the following brethren to be deacons: A. A. Chapman, Hiram Woods, A. F. Crane, T. M. Johnson, E. T. Norris, W. Martien, and Eugene Levering, jr. The public recognition of the Church took place in the new building, on the afternoon of April 2. Within a short time, about fifty more members of the Seventh Church came into the new Church by letter, making about one hundred and eighty-five in all.

Dr. Fuller, though warmly attached to the old Church, felt that his duty lay with the new body, and accepted their call. With enthusiasm and zeal, both pastor and people now labored to make their new house as redolent of God's glory as was the other, and divine favor rewarded them. Twelve converts were baptized during the months following, and in November, when the Church was received into the Association, her membership had increased to two hundred and thirty. And, notwithstanding the large drafts upon their resources by recent expenses, they reported \$2,453 for foreign missions, \$6,239 for home missions, and \$1,528 on the reduction of their debt.

As an item of interest, we may state here, that at the first business meeting in the new building, a committee was appointed to solicit contributions from the owners of adjacent property, on the plea that this beautiful structure had greatly improved and increased the value of all the neighborhood. But it was a bootless visit. Dr. Adams says, "However willing men may be to profit by the liberality and energy of others, they are seldom willing to pay for the advantages after they are conferred. If the committee had called on those men *before* building, and expatiated on the prospective advantages, subscriptions might have been obtained from them."

Shortly after, the Church by vote decided not to have a choir, and adopted, and still continue, congregational singing.

The young men of the Church organized a City Mission Society, in 1871, which became a power for good. They opened a mission school on Patterson Avenue, and subsequently, one in the northern part of the city, both of which developed into Churches.

A Sunday school was immediately organized, which has kept pace with the spirit of the Church, and been a great element of her strength. Brethren Hiram Woods and Joshua Levering have been, successively, the superintendents.

The second year's report showed an increase of seventy-one members and a total contribution of \$7,138.42. The two years following brought up the total membership to 449, and largely increased the contributions.

In 1874, a young student for the ministry of the Episcopal Church, Mr. Miles S. Read, on profession of faith, was baptized by Dr. Fuller. Soon after, he was licensed to preach and placed in charge of a mission which had been for some years under the watch-care of the High Street Church. The mission became so prosperous under Bro. Read's labors, that in June, 1874, it was thought advisable to organize a Church. Accordingly the "Shiloh Baptist Church" was constituted with thirty-six members, and Bro. Read was ordained as their pastor. This body is now known as "Grace Church."

Miss Jane Norris, one of the most efficient members of the Church, was in 1874, married to Rev. R. H. Graves, missionary to China, then on a visit here. Mrs. Graves shortly after sailed to the mission field with her husband, and has aided him greatly in his arduous work. In 1882 they paid a visit to their old home, and increased our interest in the Chinese people. In 1875, Dr. Fuller had a serious spell of illness for about two months, but happily recovered, and resumed preaching, with additional fervor and consecration.

In 1875, after a thorough discussion of the subject and special prayer for guidance, the following resolutions were adopted:

"Resolved, That in view of the great spread of intemperance at the present time, we believe that the making or selling of strong alcoholic liquors for ordinary use as a beverage is clearly inconsistent with and repugnant to the law of Christian love, which worketh no ill to our neighbor.

"Resolved, That no person engaged in the manufacture or sale of intoxicating liquors shall be eligible for, or admitted into the membership of this Church."

Prosperity and progress attended the Church, with frequent accessions and a growing missionary spirit. In 1876, the pastor took his customary vacation during the summer, and returned in September, with an appearance of renewed health.

On September 10, Dr. Fuller preached* in his pulpit from I Chron-xxix; 15. A hearer remarked, "Our pastor had some heavenly touches this morning; he is far ahead of us, and is evidently ripening for the Kingdom." He preached on the evening of the same day from the words, "What I do, thou knowest not now, but thou shalt know hereafter." (John xiii: 7.) The sermon was "aglow with pathos and tender expression." The week succeeding, he felt the inroads of a malady that hastened his end. For several days he experienced great pain in his

*The account is taken from a pamphlet published at the time.

left shoulder. Though suffering severely, on the morning of September 17, he preached, from the text, "We walk by faith and not by sight." (II Cor. v: 7.) This was his last sermon. At its close, he informed the Church of his condition, and returned home, to endure an intense affliction, that developed itself in a large, fiery and malignant *carbuncle* on his shoulder.

Doctors James A. Steuart and Alan P. Smith and Prof. Nathan R. Smith gave their skillful attention to his case, but without much hope, as his system seemed too deeply affected. A surgical operation led to temporary relief, but his strength gradually declined. On October 8, another operation was performed upon the ulcer, now spreading frightfully, but all was of no avail. The patient sunk prostrate, and the answer to countless anxious enquirers was, "He is slowly dying." He died on the 20th of October, 1876, at nine o'clock in the morning.

Dr. Fuller was impressed that this was his last sickness. But there was nothing in the future that terrified him. His great desire was to depart and be with Christ. His hope was bright; his peace was perfect; his faith illustrious.

The funeral services were held in the Eutaw Place Baptist Church. The Sunday school repaired to the residence of the deceased, to view his body, where they were met by the Sunday school of the Seventh Church. Visitors comprising all classes of citizens and all denominations, flocked to pay the mournful visit. Rarely have any clergyman's obsequies attracted such large crowds of sympathizing friends, and many incidents occurred around the corpse that evinced the affection and grateful remembrance of those who had been led to Christ through his teachings and ministrations. Their emotions were betrayed in tears and sobs as well as utterances. Old and young, male and female, white and colored, alike testified their regard and gave vent to their sorrow. The features of the deceased looked very natural, taking into consideration the exhausting nature of his disease. They were somewhat attenuated, but there was the massive brow and the noble outline of a visage that when alive was kingly in appearance. The coffin was adorned with tributes of flowers. Rev. Dr. C. C. Bitting, of Franklin Square Church, uttered a suitable prayer whilst at the dwelling, and then the body was conveyed to the church. The deacons of the Eutaw Place and Seventh Churches acted as pall-bearers.

A great concourse of people had assembled within and around the edifice. Rev. Dr. Franklin Wilson, Rev. Dr. J. C. Backus, of the Presbyterian Church, Rev. Dr. Brantly, of the Seventh Church, Rev. Dr. J. W. M. Williams, of the First Church, and Rev. Dr. John Poisal, of the Methodist Church, took part in the funeral services. The hymn, beginning "Jesus, Saviour, pilot me," was sung, it having been sung for

Dr. Fuller at his request the night before he died. Dr. Brantly delivered an admirable and faithful portraiture of the character of the deceased, and Dr. Williams paid a glowing tribute to his memory.

The body was then carried to Greenmount Cemetery, and deposited in the earth. Gently and slowly it was lowered to its resting place, reminding one of the deliberation and gentleness with which it was always his care to bury in baptism the living body of the believer in Jesus. At the same moment, voices tremulous with emotion sang the hymn beginning,

"Asleep in Jesus!—blessed sleep!
From which none ever wake to weep!"

Rev. Dr. Elliott, of the Episcopal Church, and Rev. Dr. Jas. H. Cuthbert, of Washington, both relatives, closed the services. Subsequently, a monument was placed over the grave, and a tablet erected in the church to commemorate his services.

A notice of Dr. Fuller's career is necessary at this point. He was born in Beaufort, S. C., in April, 1805. His parents were worthy members of the Baptist Church in that town. His early studies were pursued under the direction of Rev. Dr. W. T. Brantly, senior, (father of Dr. W. T. Brantly, of the Seventh Church,) who was the pastor there, and president of Beaufort College. He graduated at Harvard College. The first serious religious impressions he had were during an alarming illness, in the year 1823. He said, afterwards, "My mind now awoke out of her dark oblivious sleep for the first time; and I began to think of eternity. In this concern I was not alone; Dr. Brantly heard of my sickness, and wrote me a letter, which reached my very soul with its earnest and pathetic counsels and prayers."

In 1829, young Fuller united with the Episcopal Church. Satisfied at that time that immersion was the only real baptism, he insisted on this administration of the ordinance. In 1832, when a powerful revival was in progress under the labors of Rev. Daniel Baker, of the Presbyterian Church, he was present at a meeting held one afternoon in the Baptist church, and there, for the first time, was truly converted to God. He was rebaptized and joined the Baptist Church. At that time he was a lawyer, married, and popular, with a lucrative practice; but he relinquished his business, and at an early day studied for the ministry. In 1833, he became pastor of the Beaufort Church, where he remained fourteen years. Meanwhile, he acquired a great reputation as an able preacher and writer. He held controversies through the press with Bishop England and Rev. Dr. Francis Wayland, (with the latter on Slavery,) which excited much favorable attention. In 1847, he removed to Baltimore and took charge of the Seventh Baptist Church, which he held for twenty-four years. During this time he published

a popular work on "Baptism and the Terms of Communion," and a volume of sermons. Later, he was a frequent writer for the "Religious Herald," of Richmond, Va. The rest of his history has been given.*

For a year after the death of Dr. Fuller, the Eutaw Place Church was without a pastor. It prospered, however, and carried forward all its work with great activity. In November, 1877, Rev. F. H. Kerfoot, of Midway, Ky., succeeded to the pastorate. The death of Dr. Fuller was a crisis, not only to the Church of which he was pastor, but to the denomination in the city and State; and to take the place he had filled was no ordinary trial. Bro. Kerfoot came to the Church a very young man and with but few years of ministerial experience. His pastorate lasted over five years, and now that ample time has passed since its close, to review its results and pass judgment thereon, these results and the present state of the Church show clearly, that his ministry here was a most excellent success. Gifted with much intellectual and moral power and energy, an untiring industry, a character generous and magnanimous, he gave himself, with consecrated purpose, to the whole work of the Church, its spiritual growth and its thorough organization for service. The members heartily responded to his zeal and devotion, and the whole Church (more especially in the Young Men's Mission and the Female societies) was animated and stirred with freshened life and activity: so that, after his resignation, during the twenty-three months the pastorate was vacant, the power and efficiency of the Church were well-maintained. During his term, 174 persons were baptized; the Fuller Memorial chapel was built, and the Immanuel Church constituted, mainly, through the efforts of Eutaw Place Church. In January, 1883, Dr. Kerfoot accepted an urgent call to the Strong Place Baptist Church, Brooklyn, N. Y.

During the second vacancy, the pulpit was filled regularly by able ministers, among whom the most frequent was Rev. J. M. Stifler, D. D., of Crozer Seminary. Rev. A. C. Dixon, of Immanuel Church, had charge of the Wednesday night lecture and prayer meeting, visited the sick, and had general oversight and care of the whole spiritual work of the Church. His labors were highly esteemed by the Church, and greatly beneficial to it; and the members warmly appreciated the kindness of Immanuel Church in assenting to such an arrangement. In this period, more than twenty persons were baptized.

On December 3, 1884, Rev. Frank M. Ellis, D. D., of Tremont Temple Church, Boston, Mass., entered upon the pastorate of this Church, having accepted a unanimous call three months previous. Dr. Ellis'

*A Life of Dr. Fuller, by his nephew, Rev. James H. Cuthbert, D. D., was published by Sheldon & Co., New York, 1879. The Sermons of Dr. Fuller, in three volumes, were issued by J. F. Weishampel, jr., Baltimore, in 1877.

reputation as a faithful minister of God's word ensured him a hearty reception here from the entire Association.

The Eutaw Place Church has reached forward to a still greater degree of Christian activity. During 1885, Oratorio Hall and Ford's Opera House were secured on Sunday afternoons, for religious effort among a large population who never attend churches. Dr. Ellis has preached in these places to large audiences.

Besides Rev. M. S. Read, heretofore named, the Church has licensed Bro. Thos. L. Eigelberner to preach. Brethren Frank C. Woods and Chas. G. Merryman are studying for the ministry.

The ladies have from the beginning coöperated in all the benevolent enterprises of the Church, having a Society, with various committees covering a wide field of mission effort at home and abroad.

The total amount of money raised in this Church for expenses and benevolent purposes, for five years past, has averaged \$15,000 a year.

The present deacons of this Church are Allen A. Chapman, Hiram Woods, E. T. Norris, E. Levering, Chas. A. Keyser, James A. Gould and Wm. Henry Bayne.

The first treasurer, H. S. Shryock, served until his decease in 1883, when D. Chase Chapman was elected.

Charles A. Keyser, Andrew J. Lowndes, Chas. T. Crane, C. Powell Grady and Wilmer L. Keller have successively served as Clerk.

The Church has now 540 members.



1871.

ENGLISH BAPTIST CHURCH,
FROSTBURG.

FROSTBURG is a thriving town of 5,000 inhabitants, located in Allegheny county, Md., in the midst of a mountain region, famous for its coal, and only a short distance from the Eckhart Mines, referred to on another page. There had been for some years a Welsh Baptist Church in this place. In 1872, a few English-speaking members, who could not understand the Welsh language, and who had joined this Church simply because there was no other Baptist Church there, requested the pastor, Rev. L. Llewellyn, to preach alternately in the English tongue. He was willing to do this, but the Welsh members declined to agree to the arrangement. Rev. H. J. Chandler, our missionary in Cumberland, visited the Church to advise the plan, but unsuccessfully. It was then concluded by all that it would be advisable to organize a new Church for the English-speaking Baptists. Bro. Llewellyn and about thirty members then withdrew by letter, in April, 1871, and assembled informally for about three months in the Southern Methodist church, which was kindly granted them for one preaching service each Sunday.

On July 7, these brethren and sisters were regularly constituted as the English Baptist Church of Frostburg, with Rev. L. Llewellyn as pastor. Rev. H. J. Chandler and Rev. James Nelson officiated. The constituent membership numbered thirty-one. During this time, they had labored with ardor for the building of a meeting house. A lot was secured, money was collected, chiefly through Bro. Llewellyn's exertions, and by October 20, a neat church edifice was ready for occupation. Rev. Dr. Williams, of Baltimore, and Rev. H. J. Chandler performed the dedicatory services. About \$350 in cash was raised on that day toward the cost of the house, and \$2,000 had been raised previously. The total expense however, was \$3,500, which left a debt upon them for several years. Bro. Llewellyn remained pastor here until January, 1874, when he removed to Virginia.

Rev. J. T. Bradford was sent to this Church in April, 1874, and reported that he found it discordant, so much so that "it was deemed advisable to dissolve, and organize anew." He held special services in this and the succeeding years of his stay there, during which he baptized over sixty persons. The "hard times," however, then prevailing among the mining population, retarded the prosperity of the Church, and the pastor being insufficiently supported, he resigned, Dec., 1876.

The Church had no pastor in 1877. The following year, Rev. H. J. Chandler, of Cumberland, preached there statedly. The Church had some degree of prosperity, and paid \$500 on their debt. In 1879, Rev. W. O. Petty took charge and rallied the membership somewhat. The meeting house was repaired at a cost of \$250. Several conversions occurred. Eighty members were reported in 1880. In 1882, a "strike" among the miners resulted in much distress. In September, 1883, Bro. Petty's health failed, and he resigned, and removed to Louisville, Ky.

Prospects were gloomy, but the Church earnestly sought a pastor, in the hope of better times. A committee found one at the Association meeting in November, in the person of Bro. Edward C. Allard, a licentiate of Grace Church. The Executive Board agreed to aid in his support; and he was ordained, and entered immediately upon the pastoral charge of Frostburg Church. Thus far, the Holy Spirit has blessed his labors, and the Church has increased in zeal and good works. Bro. Allard is an earnest preacher and indefatigable in the personal duties of his office outside of the pulpit. He has baptized thirty converts, up to this writing. The Church has become more systematic in contributions, raised a larger amount for expenses, and improved its house of worship. The future is more hopeful than ever, though prosperity in a mining region is never to be counted upon as permanent, owing to the uncertainty of employment and the removal of workmen.

The deacons are John W. Lewis, John Myers, John W. Yates, John J. Yates, John B. Reese, James Williams. Clerk. Wm. Dando.

Present membership, eighty-five. Sunday school numbers about a hundred scholars.

1872.

MT. ELLEN BAPTIST CHURCH, SALISBURY.

THIS Church was organized in 1872, in Salisbury, Wicomico county, by Rev. George Braxton, a student of Wayland Seminary, with seven members. It was entitled "Mt. Ellen" in compliment to an aged sister, named Ellen Johnson. Mr. Braxton remained with the Church until 1874, when he left, to accept a charge in Virginia. Rev. W. A. Smith, also a student of Wayland, took charge shortly after, and has remained pastor ever since. By the aid of Rev. Dr. Minor, of New Britain, Ct., and other friends, the Church has built a neat house of worship, costing \$1,800. The membership now numbers sixty.

1872.

LONGWOOD BAPTIST CHURCH.

THIS Church is located in a settlement of the same name, in Talbot county, six miles north of Easton. Its establishment suggests a lesson as to the duty of Baptists to maintain their principles without compromise, even when in the midst of a pedobaptist community, and distant from a Church of their own faith. Though standing alone, they should hold up the standard of Scriptural doctrine, and invite others to rally around it. And wherever this is done, other Baptists should recognize the act, and give every assistance in their power, by their prayers, their visits and coöperation.

In the spring of 1867, Bro. R. L. W. Probasco removed with his family from New Jersey to Longwood. He and his wife and her mother were Baptists, but found here no Church with which to commune, and in fact, Baptist principles were scarcely known among the people.

Being willing to work for the Master as well as circumstances allowed, they coöperated in Sunday school work with other denominations, first with the Methodists and then with the Episcopalians. These would have welcomed the family to Church relations, and it would have been easy thus to strike their colors. But conscience and loyalty to the truth did not permit them to disavow their distinctive principles and they remained known as decided, unwavering Baptists.

At length, Bro. Probasco determined to make an effort to secure Baptist preaching for the neighborhood. After several disappointments with other ministers, Rev. O. F. Flippo was the first to go to his assistance. Preaching in the Methodist chapel at Longwood in the morning, and in a hall in Easton, in the afternoon, he was enabled to make a very favorable impression on large congregations, by his plain, full and fearless presentation of gospel truth.

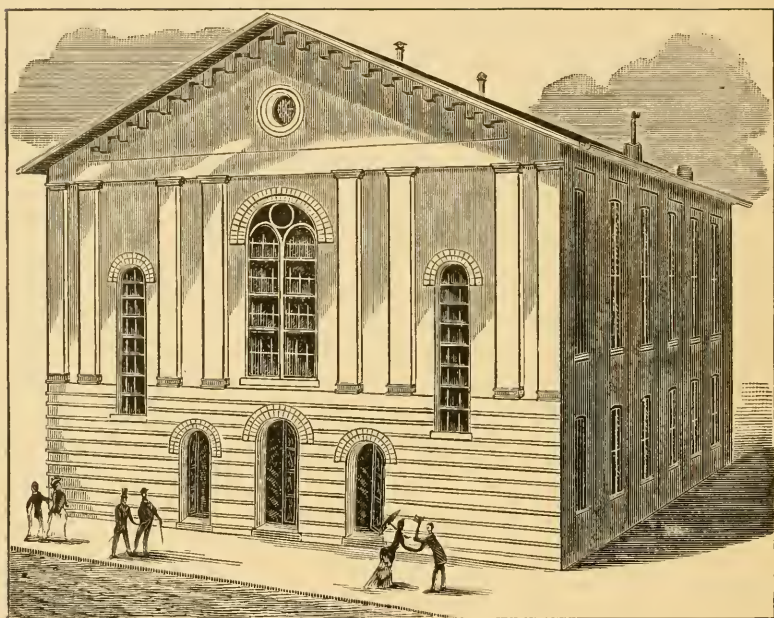
Bro. Probasco and wife, and Mrs. Challis, her mother, (who was the widow of a Baptist minister,) now decided to start a Sunday school. They rented the little Methodist chapel, supplied books, and carried a melodeon there every Sunday morning, a distance of two-and-a-half miles from their residence. They obtained a fair attendance of children, and the aid of other friends in teaching. This was early in 1872. Mr. Flippo repeated his visits frequently, preaching with great acceptance, and strengthening the little band. In October, Rev. George Bradford visited the field, just at the beginning of a special meeting, and preached with much power. Rev. Mr. Waters, of Wilmington, Rev. Jas. Nelson

and Dr. Franklin Wilson, also came in turn, and for seven weeks the meetings were protracted, resulting in the conversion and baptism of thirteen persons. On the 25th of November, sixteen believers were organized into the Longwood Baptist Church.

Bro. Bradford became their first pastor. Efforts were made at once to establish the new body in a new house of worship, and, not to make too much detail, suffice it to say that in about two years they were in possession of a neat, tasteful building, and had increased to eighty-five members. The money to build was contributed or collected by themselves, with very little aid, if any, from Baltimore Baptists.

In 1876, Bro. Bradford resigned the field, and was succeeded by Rev. P. T. Warren, in 1877. His labors were blest; a balance of debt on the church was paid off, and the membership was increased to 103. It must be noted here, that like all country societies, the members are widely scattered, many of their homes being several miles distant from the meeting house. Bro. Warren resigned in 1880, to go to Virginia.

Bro. W. S. Read was ordained in September, 1880, and entered the pastorate, but ill health compelled him to retire within a year, and he died, Nov. 20, 1881. The Church had irregular service for a year. Bro. Probasco removed to the west, and the Church lost ground. In 1882, Bro. Bradford was recalled, and has preached regularly as the weather and his increasing age would permit. The Church building is valued at \$2,500, and a parsonage, recently erected, at \$1,000, both of which are paid for. Present membership 95.



LEADENHALL ST. BAPTIST CHURCH,

BALTIMORE.

1873.

LEADENHALL ST. BAPTIST CHURCH,
BALTIMORE.

THE Maryland Baptist Union Association has at all times been deeply interested in the religious needs and prospects of the colored brethren within its bounds. The new civil rights and advantages accorded to the colored people, after the close of the Civil War, and their great responsibilities flowing therefrom, served to strengthen and increase the desire that they should have their privileges fully as "fellow citizens of the saints and of the household of faith." At the annual meeting of the Association in 1870, the following resolution was passed: "Resolved, That the Executive Board be requested to appoint a Committee of five, to visit the Colored Churches, with such kindly sympathy and such assistance as may be acceptable." In accordance therewith, the Executive Board, at its first meeting, appointed the following Committee: F. W. King, (chairman,) Charles A. Keyser, (secretary,) Bernard Todd, E. Calvin Williams and G. K. Tyler, and subsequently, Christopher West. For fourteen years, the work of the Association among the Colored Churches has been, to a very large extent, under the control and management of this Committee; and it is the testimony of both the white and colored brethren that the appointment of the Committee was wise, and that great good has resulted therefrom. The Churches have been visited, counselled, strengthened; new Churches have been formed, new fields opened and meeting houses built; missionaries appointed and sent forth; and the Baptist denomination, among the colored people, from being a mere weakling, has grown to be a power in the city of Baltimore and State of Maryland.

One of the fields of labor first presented to the consideration of the Committee, as especially destitute, and therefore especially inviting, was South Baltimore. There was found there a large colored population, without Baptist Churches. Early in 1870, a small interest was started there, known as the "Providence Baptist Church," of which the late well-known Rev. Lewis Hicks was elected pastor, and received some support from the Association. The Church rented a small and insufficient place for meeting, inadequate to hold the numbers who desired to attend; and the Committee deemed it their manifest duty to attempt the erection of a suitable house of worship for the colored brethren of this section.

On Sunday afternoon, March 31, 1872, a union meeting of the Baptist denomination was held in the Seventh Church. This subject was laid before the brethren; they resolved to build; and \$8,000 were promptly subscribed toward the project. The Committee soon after secured the lease of a lot on Leadenhall street, and began the erection of the present large and commodious structure. The veteran Baptist, Bro. Jos. B. Thomas, sr., prepared all the plans and superintended the construction, gratuitously. The house is sixty by ninety feet, built of brick; its ground floor contains a commodious lecture and Sunday school room, and the upper floor, for Church services, with galleries, will hold from twelve to fifteen hundred people.

The cost of the building was about \$18,000. The Church Extension Society managed this enterprise, as it has several others, with complete success, demonstrating its great usefulness to the denomination. The church was dedicated in November, 1872.

The building being ready for occupation, on May 12, 1873, eight persons were organized as the Leadenhall Street Baptist Church, and Rev. Thos. Henson was appointed missionary on the field, and labored for about a year.

He met with some success, but owing to the ignorance and prejudice then prevailing among his people, the truth reached only a few. Rev. J. C. Allen, of the First Colored Church, (then meeting on Thomsen street,) was then appointed also to labor here, in addition to his own place, but the field was too wide for one pastor, and he remained only a short time. The Church, however, grew healthfully, and reported 146 members in 1874. In the meantime, a number of the members of the Providence Church withdrew and connected themselves here. The old organization shortly ceased, and Bro. Hicks was appointed missionary to the colored people at Cumberland.

In 1875, the Board secured Rev. Ananias Brown, pastor of a Church in Newport, R. I., to settle here and strive to build up this interest.

Bro. Brown was born in Richmond, Va., and studied at Wayland Seminary when a young man. He entered the work here with hopes which have been realized. Patient, careful teaching, faithful preaching, with the Lord's blessing, have built up the membership, until the Church is now strong in numbers and influence. She has long since ceased to receive aid from the Board, and has contributed to others. A flourishing Sunday school is carried on and is shedding gospel light throughout the homes of the neighborhood.

The Church has now over 600 members. The deacons are: Joseph Luffman, Peyton Taylor, David Pitts, Geo. C. Warren, Jas. Williams, Peter Ailor. Clerk, Richard Freeman.

1874.

HAMPDEN BAPTIST CHURCH.

WOODBERRY is a thriving settlement, two miles north of Baltimore City, but extending quite a distance toward it and embracing another settlement distinctively known as Hampden. Several large machine shops and cotton factories are within these limits, and employ a great number of people, who live in the neighborhood. The population is now about ten thousand. The whole district, including Waverly, will probably be absorbed in the City within a few years.

Before giving an account of the present "Woodberry" or "Hampden" Church, as it is indifferently called, we should notice an earlier attempt to implant a Baptist Church in this important field, made nearly forty years ago, by Rev. Franklin Wilson.

In the summer of 1847, in connection with Rev. Wm. Wilder, pastor of the Waverly Church, Bro. Wilson held several meetings in the woods in that vicinity, which were attended by such crowds, that he resolved to build a house of worship there. Accordingly, he procured a lot on the Falls Road, near the "Rockdale" factory, (since destroyed by fire,) in the centre of the population at that time, and erected and furnished a handsome stone building, with a basement lecture room, steeple and bell, at a total cost of \$5,000. It was dedicated April 23, 1848, Bro. Wilson preaching the sermon on the distinctive principles of Baptists. Rev. Wm. Wilder made it one of his preaching stations, and Bro. Wm. H. Hamer, with a faithful corps of teachers, principally from the High street Church of Baltimore, conducted a Sunday school there, which soon became large and promising. Before long, souls were converted, converts were baptized, and in 1849, a Church was organized with a few members, which joined the Maryland Union Association as the "Rockdale Church."

After several years, through fluctuations of the manufacturing population, the members of the Church removed, the school declined, the house was closed for religious services and rented for a public school; until in 1854 the Water Board needed the ground, and purchased the property at less than half its cost. The Hampden Reservoir now occupies the spot, and the "Rockdale Church" is a thing of the past.

In the spring of 1874, Bro. D. B. Wilhelm and a number of other brethren and sisters of the Forest Church, now living in Woodberry, who had been holding prayer meetings with great success for some time, withdrew by letter from that body to organize a new Church. A meet-

ing was held in the United Brethren church, of which Rev. J. W. M. Williams was moderator and Dr. R. M. J. Harker was secretary, and a Church constituted with twenty-two members. A hall was rented shortly after, and regular services held.

Rev. James Nelson, our State evangelist, held a protracted meeting there, which resulted in several conversions, and organized a Sunday school. Rev. J. H. Barnes was called to the charge of the Church in June, 1874, which had then increased to fifty-four members. The hall being now too small for public services, a large tent was procured, by the aid of Baltimore brethren, which was located near the site of the present house of worship, and used all the summer for preaching to large audiences.

A lot was procured in a good position, and a portion of it sub-leased, so as to reduce its cost to about \$700, upon which a church was built, costing about \$4,300. The contributions of the members were liberal, but the bulk of the expense was paid by the Baltimore brethren, though not until a year or two afterward. The Board also gave largely to the support of the pastor, as they still continue to do.

Bro. Barnes returned to Virginia in 1875. Rev. B. G. Parker then labored here acceptably for about nine months, leaving in the summer of 1876 for another State. For some weeks, services were conducted by Bro. E. B. White and other members of the "Lay Preachers' Association." In July, Rev. A. W. Graves, of Va., who had been recently ordained, took charge for a few months. In April, 1878, Bro. A. B. Johnston, a licentiate of the Franklin Square Church, preached there regularly, by appointment of the Board, though he resided in the city, until February, 1880. Rev. Samuel Saunders succeeded, and remained until July, 1881. There were several conversions during his time, but the field appeared difficult. Rev. Chas. A. Harris now accepted charge, and accomplished some thorough work in the upbuilding and strengthening of the Church, but his health failing, he resigned in June, 1882.

Rev. A. S. Flock assumed charge shortly after, and served until May, 1884. In December following, Rev. F. B. LaBarrer, of Pennsylvania, but formerly a member of Lee St. Church, took charge as pastor, under appointment of our Board, and is now on the field. The Church numbers 100 members. The deacons are John Freeland, Harrison Watkins and Daniel G. Stevens. Treasurer, J. Herman Suter. Clerk, D. G. Stevens, jr. The Sunday school numbers about one hundred scholars.

1874.

GRACE BAPTIST CHURCH,
BALTIMORE.

IN 1872, at the suggestion of brethren John F. Helm and Solomon R. Wright, the Young People's Association of the High Street Baptist Church decided to begin mission work in a one-story building on Aisquith street, near Hoffman, and a meeting was held there, on Sunday afternoon, April 14. There were present, Rev. Mark R. Watkinson, then pastor of High St. Church, brethren J. F. Helm, R. M. J. Harker, and C. J. Stewart, and Misses Sallie Eckhart and Emma Musick. A school was organized having nine scholars, with Bro. Helm as superintendent. Books were supplied by the Bible and Sunday School Union societies. Thus was planted a seed which has brought forth abundant fruit.

The school soon increased to thirty-nine members, and requiring larger quarters, removed to the dwelling No. 538 Aisquith street, where the largest attendance during the first year reached seventy. Weekly prayer meetings were also held. In the latter part of 1873, Bro. Miles S. Read* and his brother Wm. S. Read, members of the Eutaw Place Church, became attached to this mission, and the former was invited to preach regularly on Sunday afternoons. In a short time, forty persons professed conversion.

By the advice and substantial encouragement of Dr. Fuller and other friends, the brethren determined to organize a Church and build a house of worship. A lot was leased, and a brick chapel erected at a cost of \$4,000. Three-fourths of this amount was raised and paid, and the balance, with \$200 additional for improvements, remained for some time as a debt. On June 12, 1874, twenty-one members of the Eutaw Place Church and eleven from the High St. Church, united by letter, and organized the "Shiloh Baptist Church." Charles H. Roberts and Wm. S. Read were elected deacons, and C. J. Stewart clerk. Bro. M. S. Read was unanimously requested to act as pastor, which he kindly consented to do for one year, without compensation.

*Bro. M. S. Read writes, "My reason for going to Shiloh mission was one of Dr. Fuller's stirring sermons. I had been in the Church several months, and done nothing. He stirred me that day as I had seldom been moved before. I determined to search for some field of labor."

On June 24, a council of Churches was called, of which Rev. M. R. Watkinson was chairman, and Dr. C. A. Leas secretary, which approved of the new organization. Public recognition services were held on Monday, June 28, in which the following ministers participated: Prayer by Rev. M. R. Watkinson; sermon by Rev. J. T. Craig; charge to the Church by Rev. Dr. Fuller; hand of fellowship, by Rev. Dr. J. W. M. Williams; scripture reading by Rev. O. F. Flippo, and benediction by Rev. John Pollard.

On August 18, the Sunday school was formally surrendered by the Young People's Association of High St. Church. The Shiloh Church was admitted to the Association in November, and reported thirty-nine members, and ninety-five teachers and scholars in the school.

The year for which Bro. Read had agreed to serve the Church as pastor, without remuneration, having expired, and he having fulfilled the duty satisfactorily, the members unanimously called him to the regular pastorate, June, 1875, at a salary of \$900, of which the Executive Board agreed to pay \$700 for the current year. Bro. Read was then ordained, in the Eutaw Place Church, and entered his work anew.

During 1875, the interest prospered greatly. Twelve converts were baptized, and fifteen members received by letter and experience. The following year seven persons were baptized and twelve were received by letter and experience. There had been some dismissals and exclusions, but the total membership was sixty-five. In September, 1877, Bro. Read resigned, to complete his studies at Crozer Theological Seminary. It was with many regrets the Church parted with its first pastor.

Only a few can realize what a work it is to conduct a mission successfully in such a location as was selected for this one, surrounded by a population, most of whom had little respect for God, and none for his servants. On several occasions, Bro. Read was stoned by the rough element of the neighborhood. Even some of those who were received into the Church were lacking in their vows to God and moral obligations to their fellow men. But amidst all these discouragements, Bro. Read labored faithfully, as pastor, financier, and sometimes as sexton. Each year, such part of his salary as the Church was unable to pay him he presented to it. Besides this, he expended in improvements on the church building, several hundred dollars of his own means, which he had earned by commissions on the sale of coal. He is now serving a Church in Virginia.

Bro. Wm. S. Read also went to Crozer. He afterwards became pastor of the Church at Longwood, where he died, in 1880.

In August, 1877, the Church called Bro. Charles D. Parker, a licentiate of High St. Church, to the pastorate. About this time, the roll of members was revised, and the number reduced to thirty-seven. Bro.

Parker entered into earnest work, and soon reported a number of additions. In October, 1877, the Orient Baptist Church [see note on Bethany Church] having lost their acting pastor, Rev. M. R. Watkinson, by death, were invited to join the Shiloh Church. The invitation was accepted, the Orient Church disbanded in December, 1877, and seventy of its members united with the Shiloh Church, on their Christian experience. Of the remaining fifty-five, some united with other Churches, and a portion failed to join any Church. The union of so many of the Orient members with Shiloh brought their entire congregation, so that the building became crowded. A gracious revival followed, and continued for several months, resulting in one hundred conversions; but owing to the great distance at which many of the converts lived, only thirty-seven were baptized. The pastor, who was not yet ordained, was assisted in ministerial duties by his brother, Rev. B. G. Parker and others.

The members were now reminded of the heavy debt of over \$1,000 which rested on their building, which was a surprise to some of them. Then began a struggle which was full of anxiety. The Church had only a hundred and twenty-five members, all poor, and would certainly have sunk under the pressure for immediate payment, if it had not been for a friend in Eutaw Place Church, who advanced the money on notes of two of the members. The Building Loan Fund also advanced some money.

In 1876, when the Maryland Baptists united in raising a Centennial Thank Offering to God for the payment of the debts of all our mission Churches, the sum of \$1,121.98 was appropriated to Shiloh Church, and some months afterwards paid.

The Report of the Board for 1877 says, "Shiloh has been the brightest spot in our mission field this year."

The two succeeding years were marked by revivals and conversions.

On March 17, 1879, a council having given approval, Bro. Charles D. Parker was regularly ordained to the ministry. The officiating clergymen were Rev. Drs. Williams, Bitting, Brantly, and Wilson, Rev. E. M. Barker and Rev. A. J. Hires. This year forty-one converts were baptized, and the membership was increased to two hundred.

In 1880, the Church was much depressed by pecuniary difficulties. The members were compelled to use extraordinary financial exertions, which, they believe now was all that saved them from dissolution, for they had become dissatisfied with the condition of the building and its location. However, they frescoed and finished the interior of the house, (the exterior is still incomplete,) and paid about \$600 of accrued debt. When this was done, they recovered a healthful condition, and continued increasing in numbers and zeal.

In 1881, the Church enjoyed a revival, and thirty converts were baptized. In 1882, it was deemed advisable to change the name of the Church from "Shiloh" to "Aisquith St.," in consequence of a colored Baptist Church in south Baltimore (not connected with our Association) adopting the former title.

On January 29, 1883, the High St. Church gave up the charge of Bethany Chapel, on Eager st., where a mission had been conducted for some time, and the Aisquith St. Church accepted it. The pastor and members at once transferred their regular services to Bethany Chapel, without however ceasing to hold weekly meetings and a Sunday school in the old location. A protracted meeting was held, and glorious spiritual blessings followed. Over two hundred persons were converted, and the Sunday school attendance increased from one to two hundred. Bro. Parker was assisted by Rev. John B. English, then State Evangelist, and the pastors of other Churches.

In November, 1883, Bro. Parker resigned, to accept charge of the Pittsgrove Baptist Church, Daretown, N. J. His arduous work here necessitated a change of scene. The Church passed resolutions commending him for his faithful labors. The membership had now increased to nearly three hundred.

In addition to the loss of their pastor, they were called to part with two of their most efficient deacons; one of whom, Bro. Edward C. Alard, was ordained to the ministry, and accepted a call from the Frostburg Baptist Church, where he is now laboring, with much success; the other, Bro. Wm. Bruce, by death. He was a faithful Christian, loved and respected by the entire Church.

The pulpit was supplied for several months by different ministers, until April, 1884, when Rev. J. B. English entered upon the pastorate, to which he had been unanimously invited. The Church now reached forward to a leading position, and the prospect began to brighten as she took courage to advance.

For a long time it was felt that both the church buildings were unsuitably located, and inadequate to hold the congregations necessary to a self-supporting Church; and an indefinite desire had been expressed by the members of this body, as well as by many brethren outside, for a more commodious building in a desirable locality. With this object in view, they dropped the title of the old house, "Aisquith Street," and became incorporated as "Grace Baptist Church," electing the following trustees: Rev. Franklin Wilson, D. D., Dr. Milton Hammond, D. J. Emich, Frank H. Farley, Elijah Beacham, Amos J. Cleaveland, and Rev. J. B. English, (ex officio.) They consulted with the Church Extension Society, and by their advice have secured a lot, eighty by one hundred feet, on the northeast corner of Caroline and Preston streets.

The house on Aisquith street will be held as a mission until sold. The Eager st. chapel is occupied temporarily, it is hoped, until a new church shall be erected on the above lot. The present attendance is frequently overflowing.

On March 31, 1885, the first anniversary of Bro. English's pastorate was held, and an "Annual Roll Call" of the members made. Rev. Dr. F. M. Ellis, pastor of Eutaw Place Church, and Bro. Eugene Levering, president of the Church Extension Society, made addresses. The year just ended was reported as one of memorable progress in the Church. Eighty-five members were added, making a total of three hundred and seventy-five. The Sunday school attendance in both chapels numbers nearly seven hundred. A normal class of teachers is conducted weekly by the pastor. The members have shown great self-denial, in bearing the increased financial burdens of the Church. A collection is taken at every service *as an act of worship*. A large collection was taken at this Roll Call meeting, which has since been increased to \$3,000, to aid in the purchase of their new ground, the location of which is in every way desirable, commanding the whole field. Grace Church is the only Baptist body in a portion of the city about two miles square, containing a population of about 45,000 souls. The unoccupied parts are rapidly filling up and increasing this number.

This Church, with the aid of the Church Extension Society, and the favor of God, has decided to go forward and erect a suitable house of worship on their lot. When that is done, a Sunday school of a thousand children may be gathered, a large membership may be added to the Church, and the whole may form a great power for the spreading of the Gospel. To that end the pastor and people are perfectly united and enthusiastic.

The deacons of the Church are at present, Charles H. Roberts, David C. Noyes, Daniel J. Emich, (treasurer,) Frank H. Farley and Elijah Beacham. Clerk, Otis C. Brownley.

NOTE.

BETHANY BAPTIST CHURCH.—This Church was originated through the effort of Mrs. Mary A. Dodge and Mrs. Jane H. Rupp, who maintained weekly prayer meetings in 1871, at their residence on Eager street, which resulted in the conversion of several persons. A Sunday school was started in an unoccupied house, which increased so rapidly that Mrs. Dodge leased a lot and determined to build a chapel, which she did, in 1873, at a cost of \$7,000, mostly at her own expense. Bro. Geo. G. Tyler also contributed liberally.

A Church was now organized with eleven members, and recognized by a regular council. Rev. Mark R. Watkinson was elected pastor. During the following year, a misunderstanding occurred between Mrs. Dodge and a large majority of the members, who were locked out of the chapel. These immediately reorganized themselves in a public hall and adopted the title of "Orient Baptist Church," with Bro. Watkinson as acting pastor. They numbered about one hundred and twenty-five persons. The minority of members remaining in Bethany Church afterwards met and erased the names of the others. They called Mr. D. D. Reed, a member of Eutaw Place Church, licensed him to preach, and had him ordained as pastor. He reported twenty-eight members in 1875. A difficulty occurring between the pastor and Church, he resigned in June, 1876. Rev. J. T. Bradford served for a few months, and in a year or two, regular services ceased. The property was vested in trustees, and was used as a mission, until recently reoccupied by most of its early occupants, as members of Grace Church.

Rev. M. R. Watkinson, above referred to, is mentioned in the Baptist Cyclopaedia, as a minister of unusual talents, who was greatly blessed in his labors at both north and south. His career in Baltimore was not agreeable, owing to peculiar circumstances, but his death was deeply lamented by all who knew of his worth and deep piety. His knowledge and memory of Scripture were remarkable.

1874.

MACEDONIA BAPTIST CHURCH, BALTIMORE.

THIS Church originated through the efforts of W. Charles Lawson, Leander Jones and other brethren of the Union Church. They began in a stable loft in Vincent Alley, with a Sunday school and prayer meeting, which developed rapidly into a Church. The stable was remodeled, floored and seated, by the kindness of Bro. G. G. Tyler and others, and on Sept. 29, 1874, a meeting was called to organize a new Church.

The records state that Mr. J. F. Weishampel, jr., was requested to act as moderator, Mr. L. Minor as secretary. Mr. W. H. Hamer offered a prayer. Sixteen members of Union Church presented a letter of commendation. The moderator presented and explained a Baptist manual, which was unanimously adopted, and the following officers elected: Deacons, W. C. Lawson, Leander Jones, Henry Jenkins, John I. Lane, George Jones. Clerk, S. W. Washington. Rev. G. W. Sanderlin, pastor of Franklin Square Church, Rev. Harvey Johnson of Union Church, Mr. Wm. H. Hamer, Dr. George F. Child, Mr. Christopher West, and others, addressed the new Church. On November 5, following, it was properly recognized by a council representing nine Churches.

The Church adopted the title of Macedonia, licensed Bro. Lawson to preach, held regular worship, joined the Maryland Union Association, leased a lot on Saratoga street, near Gilmore, and prepared to build a house. In this they were generously assisted by Bro. C. West, who advanced a considerable portion of the money for building. A suitable brick chapel, holding three hundred persons, was erected for \$3,000, and dedicated June 24, 1876. Mr. Lawson was ordained and elected pastor, August 25, 1878. Previous to his ordination, Rev. Dr. F. Wilson preached frequently for the Church, and baptized twenty-six persons.

Within two years, the membership had increased to over 300, and the church debt was paid. They then arranged to buy out the ground, which has since been nearly accomplished. The Church has flourished remarkably, and now numbers 700 members. They find it necessary to build a larger house, and are now preparing to undertake the task.

The Sunday school of this Church has always been a prominent feature, and is one of the most orderly in the city. Mr. Lawson has generally conducted it. Both the Church and school owe much of their success to Mrs. Lawson, and to brethren Leander Jones, John I. Lane, J. L. Mathews and S. W. Washington.

The Church started a mission in Whatcoat street, in 1881, which has since developed into the Patterson Avenue Church.

1875.

FIRST COLORED BAPT. CHURCH, FREDERICK.

THIS interest was organized in 1875, through the effort of various brethren. Rev. J. W. Roane was reported as pastor in 1876, with thirty members. Rev. W. B. Johnson was pastor, 1879-81; Rev. W. R. Burrill, 1881-3. Many conversions have been reported, but the members at present number only forty. They have a Sunday school of ninety children, and occupy the old meeting house built by the white Baptist Church of Frederick, many years ago, of which Rev. Jos. H. Jones was pastor, and which has become extinct.

1875.

EAST NEW MARKET BAPT. CHURCH.

IN 1868, thirteen Baptists, living in the neighborhood of "Cabin Creek," Dorchester county, members of the Vienna Church, fourteen miles distant, prompted by a desire for a more convenient place of public worship, erected in their vicinity a plain wooden tent or tabernacle, to hold about a hundred and twenty-five persons. A Sunday school was organized, and a prayer meeting established; and these services were maintained regularly, except in the winter, when the weather was too cold to meet in an unplastered house. Preaching was had occasionally. In 1872, Rev. N. C. Naylor, pastor of the Vienna Church, was appointed to preach frequently at Cabin Creek, which he did, to the good of the field, for a time, until he removed to Delaware. In August, 1883, Rev. P. T. Warren was appointed to that ground, and labored faithfully to improve the prospect. In 1874, he held a series of services in the little meeting house for four weeks, preaching and visiting, unceasingly, which resulted in twenty-four conversions. Some of the converts joined other Churches, but eighteen were baptized by Bro. Warren into the fellowship of the Vienna Church, with a view of soon organizing a new Church among themselves.

On April 18, 1875, these, with the older members, having obtained letters of dismission, met for that purpose. Revs. Jas. Nelson and P. T. Warren, aided by a committee from the Vienna Church, organized the body with thirty-one members. Among the most active of these, we name B. Millard and wife, Samuel L. Webster and wife, and Frank Loomis and wife. Bro. Warren was elected pastor.

A movement was now made to build a suitable meeting house in place of the temporary shed, which had become unsuited. A building committee was appointed to collect money and materials, subscribing first nearly \$300 themselves. The subscriptions soon reached \$500. A lot was bought and a house erected, 24 by 36 feet, with a baptistery. Although not finished in the interior, it was occupied, in the following fall.

Bro. Warren resigned the charge in November, 1875, and was succeeded by Rev. L. P. Judson, of N. Y., in April, 1876, who resigned in five months, for lack of pecuniary support. For two years, the Church was without preaching.

In 1878, Rev. C. W. Teasdale took charge, and the house was completed, and dedicated in October, of that year, at a total cost of about

\$700. There were then fifty-three members. Bro. Teasdale resigned in June, 1879. Serious dissensions prevailed among the members, and for a long time the house was closed.

In 1882, Rev. G. V. Board, our missionary at Vienna, made an earnest effort to gather the scattered members. Regular worship and Sunday school teaching were renewed. In 1883, Rev. John B. English, State Evangelist, made a special effort at Cabin Creek, and after protracted services, the Church renewed its vows, and a healthier condition was promoted, with, however, a greatly reduced membership. It was now deemed advisable to dispose of the meeting house to another denomination, and build another in the town of East New Market. The new building is under way. Rev. F. R. Underwood, of N. C., our present missionary on the Eastern Shore, has the Church in charge. Members at this time about twenty.

1875.

EBENEZER BAPTIST CHURCH, CUMBERLAND.

THE Ebenezer Church at Cumberland was organized in 1875, by Rev. Lewis Hicks, with the aid and advice of Rev. H. J. Chandler. The constituents numbered sixteen, who raised \$250 the first year, for expenses. Bro. Hicks labored hard to build a meeting house, which he succeeded in doing in 1876, at a cost of \$1,200; but he could not collect over \$700 toward it, and he left Cumberland in 1879, very much dejected. The Church however was permitted to occupy the building.

Rev. Jacob Robinson acted as pastor for two years, the Church being very feeble. In 1882, Rev. L. H. Jackson succeeded him, and remained in charge until April, 1885. In 1883, the Church borrowed \$500 from the Building Loan Fund, to aid them in paying the balance due on the house. The members at present number thirty-four.

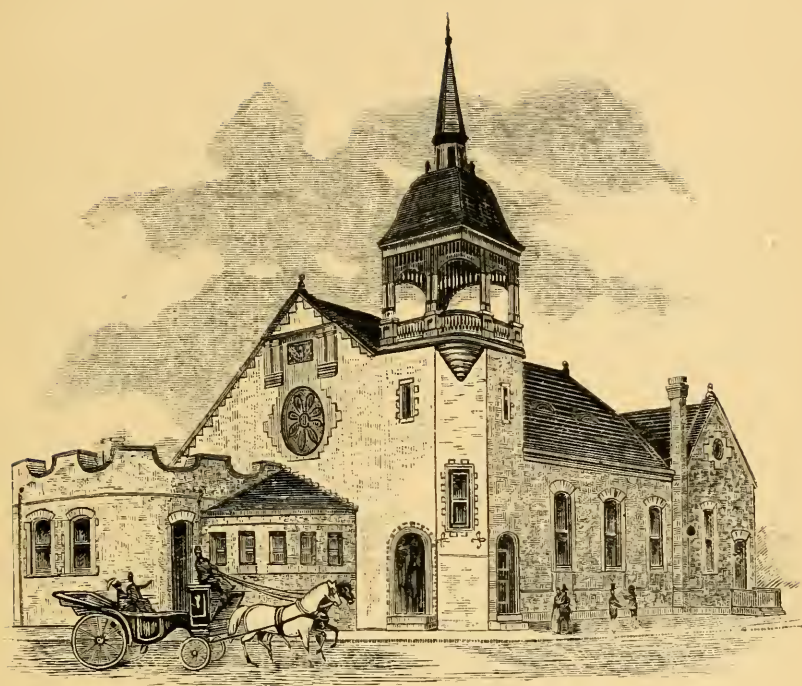
1878.

CALVARY BAPTIST CHURCH,
BALTIMORE.

THE Calvary Baptist Church was organized and recognized on February 9, 1878, by a council of delegates from the Baptist Churches of Baltimore, Rev. A. J. Hires acting as moderator, and Mr. F. W. King secretary. The members were few in number, and had come from the Union Church. For several years, they had been holding meetings, on Oxford street first, and afterwards in an old carpenter shop on the corner of Preston street and Mason alley, where this organization took place. Twelve members constituted the new body. In June, 1879, they called as pastor, Rev. P. H. A. Braxton, of Richmond, Va., who was then General Agent for the U. S. Missionary Baptist Convention.

His efforts were repaid by the immediate growth of the Church. In two years it increased to one hundred and twenty-five members, and sustained itself without appealing to the other Churches. They now rented a hall on the corner of Linden Avenue and Hoffman streets, which they fitted up and occupied for about a year.

In 1883, the pastor and Church leased an admirably located lot, on the corner of Park Avenue and Biddle street, and in a few months collected \$1,500 toward erecting upon it a house of worship, besides paying from \$40 to \$90 per month for current expenses. In 1883, they laid the corner stone of a building, which was completed and dedicated in March, 1885. It is one of the most picturesque and attractive churches occupied by any colored congregation in Baltimore. Being located at the junction of three streets, it occupies a prominent and accessible position. It is built of stone, trimmed with dark red brick, and is roofed with slate. At the most prominent angle is a tower of stone twelve feet square, surmounted by an open belfry and spire, the whole being seventy-two feet from the ground to the top of the finial. Three wide doorways, opening on different streets, enable a crowd to vacate the house in three minutes, if necessary. The audience room is fifty by eighty-two feet, with an open timbered roof, frescoed walls, and seats for a thousand persons. The floors are carpeted, the windows are of stained glass, and the baptistery, dressing rooms and pastor's study, are all convenient. The architects were J. A. and W. T. Wilson. The total cost was about \$10,000, most of which has been col-



CALVARY BAPTIST CHURCH.

BALTIMORE.

lected and paid, through the exertions of the pastor and the Church, who desire it to be recorded that among the contributions were \$500 each from Dr. G. K. Tyler and Charles Tyler, and \$100 from Dr. F. Wilson.

During the erection of the church, the members held their meetings in a frame structure adjoining, made for the purpose.

There are now two hundred members.

1878.

FIRST COLORED BAPT. CHURCH, ROCKVILLE.

THE First Colored Baptist Church of Rockville was constituted in 1878, by Rev. S. J. R. Nelson, a graduate of Howard University. He taught school and preached as he was able. Rev. Mr. Blackwell was pastor in 1883. Bro. Nelson served in 1884. Rev. J. M. Williams is pastor at present. Membership twenty-four.

1879.

FIRST COLORED BAPT. CHURCH, ANNAPOLIS.

SEVERAL attempts have been made to establish both white and colored Baptist Churches in Annapolis, but all have failed. In 1879, the scattered members of a disbanded Church which had been fostered by our Association, were in part regathered, and organized under charge of Rev. A. D. G. Raddick. They entitle themselves as above, and have thus far cohered. For two years our Board paid the rent of a school house where they meet. The Baptist State Convention has purchased a lot, and proposes to build a church for them at an early day.



[Fuller Memorial Baptist Church.]

1880.

FULLER MEMORIAL BAPT. CHURCH, BALTIMORE.

IN 1874, the Young Men's City Mission Society of the Eutaw Place Baptist Church decided on making an effort to establish an interest in the further north-western part of the city, and to that end rented Sewell's Hall, cor. Pennsylvania and Patterson avenues, and organized a Sunday school therein, on Sunday afternoon, June 7, 1874, with a total attendance of fifty-five persons. A small Sunday school, which had been previously conducted by Bro. Daniel G. Stevens, in a room on the corner of Pennsylvania Avenue and Fremont street, joined with the new school at the time. Bro. Wm. H. Ryan acted as superintendent for a few months. Bro. James R. Edmunds was his assistant; Bro. J. L. Hutchens was secretary, and Bro. Leonard Levering treasurer. Bro. Edmunds shortly succeeded as superintendent, and has filled the position to the present time.

The following persons were connected with the school during the first year as teachers or officers: Henry S. Kendall, B. B. Warren, John Brittain, Miss Josephine M. Edmunds, Miss Emma Simmont, Miss Hattie King, Miss Maria E. Kendall, Mrs. S. E. Frush, (all of whom were present at the founding of the school;) Miss Kate Warren, Miss Harriet C. Edmunds, DeLeon Whilden, D. C. Chapman, Hiram Woods, jr., Wm. A. Zimmerman. Miss Augusta Farmer had charge of the first infant class.

After more than two years of faithful work with small numbers, the school began to increase rapidly, and larger premises became necessary. Meantime, frequent public prayer meetings were held in the hall.

Subscriptions were secured to build a chapel, and in 1877, a lot was leased on the corner of Patterson Avenue and Calhoun st., and the following committee appointed, to erect a house, at a cost of \$3,000, to be entitled "The Fuller Memorial," in commemoration of their late pastor, Rev. Richard Fuller, D. D. Committee: Eugene Levering, J. R. Edmunds, D. C. Chapman, W. M. Mentzell and H. S. Kendall.

Mr. A. S. Potter was engaged to build a house, which was completed on June 30, 1877.

The mission school, which had borne the title "Olivet," was removed to the new building the next day, Sunday July 1, and became the Fuller Memorial School. It numbered about 150 teachers and scholars.

In October, weekly preaching services were begun, Drs. Bitting and Williams, and other ministers officiating. There resulted several conversions. During 1878 and 1879, Rev. Dr. F. Wilson preached regularly on the Sabbath for several months. The Society then requested the Executive Board to appoint a missionary to this field, which was agreed to. Rev. J. F. Rapson, of N. Y., was engaged at a salary of \$1,000 a year, \$400 to be paid by the Mission. The effort was inaugurated by a meeting at Entaw Place Church, in October, 1879, at which addresses were made by Rev. Dr. F. H. Kerfoot, and others. Bro. Rapson began preaching in the chapel, October 12, to a congregation of eighty-five persons. In the following April, Rev. J. B. English assisted him in holding special services, at which fifteen persons professed conversion.

On July 1, 1880, nineteen members of Entaw Place Church and two of the First Church, having obtained letters, met and organized a new body, under the title of "Fuller Memorial Baptist Church." At a subsequent meeting, they elected as deacons, Jas. G. Floyd, H. D. Mentzell, John Brittain; treasurer, Wm. M. Mentzell; and clerk, Henry S. Kendall. They also called Mr. Rapson as their regular pastor. The members soon increased to forty. The Sunday school, which was held in the afternoon, had already numbered over 300 scholars. A Sunday morning school was then organized, which is now under the superintendence of Bro. H. S. Kendall. In February, 1882, Bro. Rapson resigned, to go to another State.

The Church remained without a pastor, until October, 1882, when Rev. J. Henry Brittain, of Moorestown, N. J., was invited to this important field. He was warmly welcomed back to Baltimore, having been baptized by Dr. Fuller, and entered the ministry from the Seventh Church. He began at once to build up the Church, then numbering fifty-three names, preaching faithfully, visiting largely, and holding special meetings.

It became apparent, however, that a more commodious house must be erected, if the Baptist cause was to be materially strengthened, and proper provision made for the afternoon Sunday school, which had now outgrown the chapel. The matter was considered carefully by the Church Extension Society, with a view to the future needs of the field, and it was resolved, by a union effort, to build a new and larger edifice for this Church. A lot was leased on the corner of Carey and Presstman streets, two squares distant from their first location, and upon it has been erected one of the most attractive of our Baptist churches. It is built of red brick, with blue stone trimmings, in the Queen Anne style of architecture. The interior arrangement is novel and convenient. All the apartments are on the same floor, except the infant class, which is elevated three feet. The church proper is separated from the Sunday school room by a rich heavy curtain of raw silk, 34 by 24 feet, with a large window of cathedral glass above it. When the curtain is raised and the sliding doors pushed back, the entire building can be converted into one large audience room, capable of seating a thousand people.

The baptistery is situated back of the superintendent's desk in the Sunday school room. The entire length of the church is 109 feet, with a variable width, averaging 65 feet. Architect, Wm. H. Marriott. Builder, A. S. Potter. The cost of the building and its furnishing was \$18,000, which amount was raised among the Baptists of Baltimore, many individuals giving generously.

The Church held its last services in the Chapel on October 5, 1884. Since then that building has been occupied by the recently organized Patterson Avenue Colored Baptist Church.

On October 12, 1884, the new edifice was dedicated, Rev. J. Henry Brittain preaching the opening sermon, in the morning, from John iv: 18, on Christian Worship. Rev. Dr. Franklin Wilson offered a dedicatory prayer. In the afternoon, the Church Extension Society held a mass meeting. Eugene Levering presided. Rev. J. L. Burrows, D. D., of Va., and Rev. A. C. Dixon, of Immanuel Church, made addresses. At night, a sermon was preached by Rev. A. J. Rowland, of Franklin Square Church.

The opening of this new temple was followed by a series of meetings, in which the pastor was assisted by Rev. H. M. Wharton.

Recent accessions to the Church have increased the membership to one hundred and eighty, and the prospect is for a prosperous future.

The Sunday afternoon school, which was the beginning of this interest, has now a membership of 688; the morning school, established more recently, is also increasing, and the Church is thus obtaining a great vantage ground for future growth.

The present deacons are John Brittain, H. S. Kendall, J. A. Evans and James Gessford, jr. Clerk, Clarence Hampson.

1880.

ZION COLORED BAPTIST CHURCH, HILL TOP.

THE Zion Baptist Church was organized at Hill Top, Charles county, in 1880, by Rev. S. J. R. Nelson. The Church now numbers about one hundred members, who have built a meeting house, at a cost of \$300, which seats two hundred persons.

1880.

MT. ZION BAPTIST CHURCH.

MT. ZION Church is located about ten miles from Washington City, in the southern part of Montgomery county. It originated in mission work under the preaching of Rev. J. S. Teasdale, and was organized in December, 1880, with twelve members. A revival during the ensuing year increased the membership sixteen by letter and sixteen by baptism. A Sunday school was established, with fifty children. In 1882, eight converts were added to the Church, and a meeting house was erected at a cost of \$1,500. The pastor, Bro. Teasdale, resigned charge in 1883, to enter Crozer Seminary.

In December, 1883, Rev. C. W. Teasdale took charge. He reports several conversions, and the present membership fifty-seven.

1881.

OAK GROVE COLORED BAPTIST CHURCH.

THE Oak Grove Colored Baptist Church is located in Nanjemoy district, near Port Tobacco, Charles county. It was organized in 1881, by Rev. S. J. R. Nelson. They have a frame chapel, costing \$600. The members number one hundred and thirty.

1881.

PERKINS' SQUARE BAPT. CHURCH, BALTIMORE.

IN 1880, the Wayman African Methodist Episcopal Church was in occupancy of the church building on the corner of George st. and Clinton Avenue. In September of that year, the pastor of the Church, Rev. F. R. Williams, and about twenty of its members, were baptized by Rev. Harvey Johnson, into the fellowship of the Union Baptist Church. This disbanded the Wayman Church, and the house was occupied as a Baptist mission. On July 22, 1881, twenty-seven members of the Union Church, including Bro. Williams and his former flock, and several who had been carrying on a mission on Smith street, withdrew by letter and organized the Perkins Square Baptist Church.

They immediately purchased the building in which they had been meeting, for \$4,300, paying \$500 at once, and called Mr. Williams as pastor. The first year of this movement was marked with evidences of its wisdom. There were one hundred and sixty additions by baptism, and the Church raised by various means about \$1,300. The pastor and members of the Union Church generously aided them, as they have frequently done since in all their struggles, both by direct contribution and through fairs.

In 1882, they repaired their house at a cost of \$700. In 1883, they paid \$2,000 on their debt, and increased their roll to 470 members. In 1884, they remodeled their house, adding improvements and beautifying it, at a cost of \$1,100. At the present writing, the pastor reports the debt on the building entirely paid, and the membership 600.

The growth of this Church has been remarkable. We trust it may grow strong for good in proportion to its numbers, and thus become a great blessing to the community. The deacons are, Jones Watkins, Julius Turner, Thos. Randall, Samuel Moody. Clerk, J. H. Hughes.

A large Sunday school is attached to this Church. A branch mission has been established at Waverly.



1881.

FIRST BAPTIST CHURCH, CAMBRIDGE.

THIS Church is the outgrowth of efforts made by several of our missionaries from time to time. In 1881, Rev. G. Vincent Board visited Cambridge, and secured the coöperation of a number of Baptists living there, in the endeavor to found a Church. Through their liberality a hall was rented, and preaching established. The congregations being small, it was deemed necessary for success to organize a Church and build an attractive house of worship in a suitable location. Accordingly, Rev. J. B. English, our State evangelist, who was aiding Bro. Board in holding special meetings, constituted a Church in that town, with fourteen members, on Dec. 18, 1881. The members promptly secured an eligible lot and began raising contributions toward building.

Bro. Board solicited aid, during a journey northward, but his health failing rapidly, he was obliged to retire altogether from the work.

About \$1,500 was obtained during 1883, chiefly in Baltimore, with the aid of Rev. J. B. English and Dr. Wilson; and thus encouraged, the Church contracted for the erection of a commodious frame building, to cost about \$2,500. The corner stone was laid by Rev. Dr. F. Wilson on July 23, 1884.

A delegation of Baptists was present from Baltimore. Addresses were delivered by Rev. J. B. English, Rev. H. M. Wharton and Rev. A. C. Dixon. Rev. F. R. Underwood, who had recently assumed charge of the Church, under the appointment of our Board, made a statement of the work on hand, and assisted in laying the stone.

The sum of \$768.92 was then contributed by the audience toward the cost of the church. Brethren E. N. Clark, B. B. Hearn and F. H. Townsend were appointed the building committee.

The house, which will hold four hundred people, is an ornament to that part of the town. It was publicly dedicated Nov. 2, 1884, and a series of meetings was held in it immediately afterward, by Rev. H. M. Wharton, which resulted in blessed fruits. Overflowing congregations attended and twelve persons were added by baptism. The Church has about thirty members. There is reason to hope, with such a starting, that they may increase and become influential for great good. As is the case with all earnest Churches, they have a Sunday school.

The recent death of Bro. F. H. Townsend is felt as a great loss to the cause.

1882.

IMMANUEL BAPTIST CHURCH,
BALTIMORE.

For some years, the hearts and minds of certain members of the Baptist Churches of Baltimore had been turned toward the rapidly-growing northern section of the city, and the necessity for a Church of our denomination in that neighborhood became more urgent as the population increased, and opportunities to work for the Master grew more abundant. On November 7, 1880, an afternoon Sunday school was organized, with Joshua Levering as superintendent, which met in Cowman's Hall, at the corner of Boundary and Maryland Avenues. The officers and teachers were mostly members of Eutaw Place Church, with a number of earnest and devoted workers from the First, Seventh and High St. Churches. The scholars were, in the main, children of parents worshiping in the above-named churches, with some few residents of the neighborhood, brought in by the ladies of the school.

As the ground was already occupied by our brethren of the Episcopal, Presbyterian and Methodist Churches, it was scarcely to be expected that any very marked success would crown their labors as a *mission* school, in the midst of a population far above the average in intelligence, respectability and wealth. It became more and more evident, that to establish themselves firmly in that neighborhood, a suitable house of worship was indispensable.

A few individuals had already secured to the Baptist denomination a very eligible and valuable lot, fronting ninety feet on Boundary Avenue by one hundred and fifty-three feet on St. Paul street, which they stood ready to turn over at cost, as soon as the funds necessary to its purchase and the erection of a building should be obtained. Chiefly through the liberality of a few persons, among whom may be mentioned particularly George O. Manning, Henry Taylor, Wm. P. Harvey and E. Levering & Co., a sum approximating \$27,000 was subscribed. A number of liberal offerings were made by other members of different Churches, and some by friends not members, a list of whose names is preserved in the records of Immanuel Church.

At a meeting held in Cowman's Hall, March 19, 1882, the following building committee was chosen: Hiram Woods, chairman, Joshua Levering, treasurer, George O. Manning, Wm. P. Harvey and Andrew J. Lowndes. To the discretion of this committee, the subscribers and

friends of the enterprise intrusted all questions as to plans, proposals, contracts, material and cost. The committee immediately addressed itself to the task of erecting as speedily as practicable, a building which should be at once an ornament to the neighborhood, a credit to the Baptists of Baltimore, and appropriate to the worship of Almighty God.

The committee selected a plan submitted by William H. Marriott, Architect, which provided, for the present, a chapel only, to be erected on the rear of the lot, and facing St. Paul street, to be built of Baltimore County white marble.

Work on the chapel was begun at once, and the committee and Mr. Marriott, who personally supervised the entire construction of the building, were assiduous and unremitting in their labors, until its completion in the following December. The erection of the church is a problem of the future. The chapel is a handsome, comfortable and commodious building, seating about five hundred persons, and most admirably adapted to the present requirements of the congregation. Mr. Marriott gave the plans and his services as a contribution to the Church. The corner stone was laid June 20, 1882, and the chapel was occupied on Sunday, December 10.

In the meantime, steps had been taken, looking to the organization of a Church. On October 10, 1882, a meeting was held in the lecture room of the Entaw Place Baptist Church, then under the pastoral charge of Rev. F. H. Kerfoot, D. D., and fifty-three persons, mostly members of that body, constituted the "Immanuel Baptist Church." They had previously informally called Rev. A. C. Dixon, of Asheville, N. C., to undertake the charge of the proposed work, and now elected him pastor. The leadings of Providence appeared unmistakable to both the new Church and Bro. Dixon, and he accepted the call. The following officers were then elected: Deacons, Wm. Bayne, George O. Manning, C. Powell Grady, William Martien. Treasurer, Andrew J. Lowndes. Clerk, Wm. H. Marriott. Trustees, Wm. P. Harvey, G. O. Manning, John Cassard, Chas. T. Crane, Fred. A. Levering, Jefferson Schultz, Wm. Bayne, jr.

The growth of Immanuel Church, while not rapid, has been steady and encouraging. In a little over two years, the membership has increased from fifty-three to one hundred and fifty-five. A more united and harmonious body would be difficult to find. The attendance upon all the services is large and constantly increasing. The seats are free, and the expenses are paid by regular voluntary contributions.

The growth of the Sunday school has been most gratifying since its removal from Cowman's Hall to the chapel. From forty-five scholars, in December, 1882, it has increased to two hundred and fifty-eight, in

April, 1885. As many of the members of the afternoon Sunday school did not unite with Immanuel Church, it became necessary to reorganize as a new body. This was done, December 7, 1882, and the time of meeting changed to the morning. The officers are, Henry R. Crane, superintendent; W. C. Lowndes, secretary; L. P. Bayne, jr., treasurer; Jefferson Schultz, librarian.

1883.

FULTON AVENUE BAPTIST CHURCH, BALTIMORE.

As an illustration of the growth of mission work, however humble, when prosecuted faithfully, we present a few details of the origin of the above Church, from a sketch prepared by Bro. Frank S. Biggs, and published in the "Baltimore Baptist" in 1883.

In 1875, the Young Men's City Mission Society of Franklin Square Baptist Church, sought a neglected field in which to open an afternoon Sunday school. Mr. and Mrs. Thos. E. Gleason, recent converts from the Catholic faith, and members of the above Church, were deeply interested, and offered the use of their house, an old frame building, formerly an inn, on Columbia Avenue, near Carey street. At that period, there were few houses in the neighborhood, but Mrs. Gleason gathered in some thirty children, and during the summer, a Sunday school was conducted by Bro. J. F. Weishampel, jr., president of the Society. Weekly prayer meetings were also held in the same place.

On November 7, the interest had increased, and was formally organized by the selection of the following officers: Superintendent, Thos. E. Gleason; assistant, Frank S. Biggs; treasurer, Francis A. Mitchell; secretary, Walter S. Biggs. The following served as teachers: John Holyland, Richard J. Biggs, Dr. J. G. Wiltshire, G. M. Boteler, Manly Barnes, Mrs. Gleason, Mrs. Mildred Bilson, Mrs. Dunkerly, Misses A. Arthur, Katie Bateman and Ella and Julia Donnahaw. The school increased in numbers and usefulness, and within six months the conversion of nine persons had resulted from its influences.

In the summer of 1876, their rooms being small, Bro. Mitchell presented a tent for the school to occupy, on an adjoining lot, and it was floored and fitted up through the kindness of brethren G. G. Tyler, H. C. Smyser and J. Frank Brown. Bro. Gleason removed to Washington

in 1876, but the rooms were still held. Bro. Alfred H. Miller acted as superintendent, for a short time, and was succeeded by Bro. James E. Tyler. Bro. Walter Biggs having deceased, Bro. Chas. S. Norris became secretary.

In 1877, the City Mission Society dissolved, and a new one was organized, under the title of Young Men's Missionary Society of Franklin Square Baptist Church. Brethren John Holyland and J. H. Tyler served as president, for three years each. This Society now carried forward the school as a part of their mission work, besides visiting and holding many cottage prayer meetings.

But the time had arrived for a change, and the school was removed to a dwelling house on the corner of Pratt street and Addison alley. Meantime, another school had been started in Bowen Hall, on Frederick Avenue, near Mount street, by brethren George G. Tyler and J. Frank Brown. This school agreed to unite with the Columbia Avenue Mission in the new location, under the title of "West End Mission." Officers were elected Nov. 4, 1877, Bro. James E. Tyler, one of the most efficient of the workers, being made superintendent. The attendance increased to an average of two hundred, although the house was very inconvenient, and in summer weather extremely warm. But greatly encouraged by the good being accomplished and conversions resulting from their patient labors, the Society decided to raise means and build a chapel, to meet the increasing needs of the school and serve as a permanent location for future work. In a few months, through the school and by envelopes, lectures and entertainments, \$660 were raised.

In 1879, the Society leased a lot sixty by ninety feet, on the northeast corner of Fulton Avenue and Baltimore street, and employed Mr. H. C. Smyser to build a substantial chapel on the rear of the ground, at a cost of about \$3,300, which sum was contributed by friends of the cause and paid within six months. The house holds over three hundred persons seated. It was dedicated and occupied July 11, 1880. From that date the school increased, until it required the building of an annex for the infant department. It has now, as always, a large corps of faithful teachers, whose earnest instructions have led to the conversion of a great many of the young people. Prayer meetings were also held in the chapel, weekly. This continued about three years.

The chapel had been built with the expectation of organizing a new Church at some future time, but no movement was made until August, 1883, when the names of fifty brethren and sisters were obtained who agreed to unite at this location. A preliminary meeting was held on Sunday afternoon, Sept. 9. Bro. J. F. Weishampel, jr., was called to preside, and Bro. W. O. Donnahaw acted as secretary. The proposition was discussed favorably, and a committee appointed to report at

an adjourned meeting. On Wednesday evening, October 10, fifty-five members of Franklin Square Church, dismissed for this purpose, and having no motive but a more faithful service of their Master, united as the Fulton Avenue Baptist Church. A manual was adopted and the following officers elected: Deacons, J. F. Weishampel, jr., John Holyland, Wm. B. Whiteside, Wm. J. Chapman, (treasurer,) and Jos. H. Tyler. Clerk, W. O. Donnahaw. Trustees: The above-named deacons, Frank S. Biggs and F. A. Mitchell.

Recognition services were held on Sunday, October 21. Rev. Dr. J. W. M. Williams, Rev. A. C. Dixon, Rev. H. M. Wharton, Rev. G. W. McCullough, Rev. J. H. Brittain, and Rev. Dr. F. Wilson, participated. In the same month the Church united with the Maryland Union Association, and the Board pledged its coöperation in support of a pastor.

For five months, the Church held regular services and special meetings, and entered into systematic active operation, without a pastor, securing the aid of different ministers to preach on the Sabbath. It assumed management of the mission field, and organized an additional morning session of the Sunday school, which was placed in charge of Bro. W. B. Whiteside; Bro. James E. Tyler being induced to remain as superintendent of the afternoon school by unanimous desire. During this period twenty persons were received into fellowship by letter and experience.

After much earnest prayer for divine guidance, the Church called Rev. A. C. Barron, of Berryville, Va., who entered upon the pastorate April 23, 1884. The union has been most happy. From that time to the present, the Church has enjoyed the blessing of faithful preaching and pastoral labor, harmonious activity among the members and the presence of the Holy Spirit. Besides twenty additions by experience and letter, fifty-four converts have been baptized. The present number of members is one hundred and forty-nine.

During the first year, the Chapel was remodeled, the walls frescoed, a baptistery made, and an annex built on the side lot, at a total cost of \$1,000. The Franklin Square Church has greatly encouraged this enterprise, not only by Christian kindness, but by the contribution of several hundred dollars. An effort is now making to purchase the ground, for which the Church is under a yearly rent of \$240. Within a short time \$1,000 have been raised in cash and pledges among the members. The future is hopeful, and the work already done there commends the location to the liberality of the denomination at large.

Bro. Donnahaw having resigned, Bro. J. L. Hutchens was elected clerk, Feb. 4, 1885.

1882.

HAGERSTOWN BAPTIST CHURCH.

MANY years ago, the attention of the Board was called, at different times, to the desirability of attempting a mission in Hagerstown, but no movement was made. Of late, since the opening of the Western Maryland Railroad through that place, and the rapid increase in its business and population, the necessity for action became more apparent, especially if we would carry out the policy of making the large towns centres of evangelical effort. Hagerstown has a population of about ten thousand, and is destined to become a considerable city. In 1881, it was understood that a number of Baptists were living in and near the town, and at the request of the Board, one of the Baltimore pastors visited them to ascertain the probability of their coöperation in the organization of a Church. We learn from the Report of the Secretary, that his advice was favorable, and that in November of the above year, a committee, consisting of Revs. F. H. Kerfoot, W. S. Penick and H. M. Wharton, was appointed to examine the field, hold a series of meetings for preaching and evangelistic effort, and if practicable, organize a Church. They fulfilled the service faithfully, and, in succession, held meetings in a public hall for five weeks, during February and March, 1882, at the end of which time a Baptist Church was constituted with twenty-three members, mostly ladies. The hall in which the new body met, being condemned as unsafe, they rented a more suitable one. Rev. J. B. English, State Missionary, preached for a short time, and effected the organization of a Sunday school. The Committee arranged with Rev. Dr. J. L. Lodge and other ministers, to visit Hagerstown regularly and supply the Church with preaching.

The pruning hand of discipline reduced the Church somewhat in the year following, but left it in a better condition. On April 1, 1884, Rev. L. R. Steele of Va., took charge as resident missionary pastor. He labored earnestly in visiting and preaching, and both the Church and Sunday school grew in interest and numbers. Rev. H. M. Wharton assisted the pastor in special meetings during September, which resulted in nine baptisms. In November, with thirty-five members, the Church was admitted into the Association.

In April and May, 1885, Rev. H. L. Quarles and Bro. S. R. Wright aided the pastor in a series of meetings. Five persons were added to the Church, three of them heads of families. An eligible lot has been secured, and it is hoped that before long a house of worship may be erected.

1884.

RIVERSIDE BAPTIST CHURCH, BALTIMORE.

A NUMBER of active brethren and sisters of the Lee St. Church began a mission Sunday school in a private dwelling on the corner of Hanover and M'Cann streets, during 1882. Finding encouragement, they proposed the building of a suitable chapel and the establishment of a permanent mission for religious services. The Lee St. Church cheerfully undertook the project and contributed over a thousand dollars for the erection of a frame chapel, on Randall street, opposite William street, holding about two hundred and fifty persons. A school was established, which has been very useful and has now an average attendance of the above number.

Rev. W. S. O. Thomas, then assistant pastor of Lee St. Church, was appointed by the Board to preach there, for several months in 1883-4. Rev. J. G. Kedsie succeeded as missionary, for about two months.

In April, 1881, Bro. W. J. Nicoll took charge of the field, the prospect of which became so hopeful as to encourage those working there to organize a new Church. On October 18, 1884, thirty-three persons from Lee St. Church, (including Rev. H. M. Wharton, who had previously entered evangelistic work,) and Bro. Nicoll, from Eutaw Place Church, presented letters, and were constituted and recognized as the Riverside Baptist Church. Bro. Nicoll was shortly ordained pastor, the Board aiding in his support. The chapel has been improved with a baptistery and in other respects. The congregations are large, and the members of the Church have increased to ninety-one. The following deacons were elected : G. H. Ball, Charles H. Driver, Chas. H. Reddish. Thos. McGee ; clerk, Elijah B. Smith. Superintendents of the Sunday school, C. H. Driver, J. J. Parker.



1885.

PATTERSON AVENUE BAPTIST CHURCH, BALTIMORE.

IN 1880, Rev. W. C. Lawson, pastor of the Macedonia Church, organized a Sunday school mission station on a vacant lot near Patterson avenue and Whatcoat street. A few months later, he secured a frame building on the same street, put it in repair, and settled the mission there in charge of deacon Leander Jones. The interest flourished, and several persons were converted and added to the Macedonia Church.

When the Fuller Memorial Church vacated their chapel, on the corner of Patterson avenue and Calhoun street, to occupy their new house two squares distant, Mr. Eugene Levering, president of the Church Extension Society suggested to Rev. W. M. Alexander, State Missionary, the propriety of securing that chapel for the colored people.

Bro. Alexander having canvassed the field, and believing this to be a fine opportunity to plant a Church, laid the suggestion before the colored pastors of the city and the Committee (of the Board) on Colored Churches. After securing their approval, he succeeded in arranging with the Whatcoat St. mission to agree to purchase the chapel for the sum of \$2,500 on easy terms, being little more than half its cost. The Church Extension Society ratified this arrangement, and the mission removed to the chapel on the first Sunday in December, 1884.

Among those present, and who took part in the exercises, were brethren F. W. King, Chas. A. Keyser, Christopher West, E. Levering, Geo. G. Tyler, and Rev. H. M. Wharton.

By request of the mission and instruction of the Board, Rev. W. M. Alexander took charge of the mission, and held a series of meetings, which resulted in the conversion of fifteen persons, and in gathering a number of Baptists who had come from Virginia, and had not yet connected themselves with a city Church. This led to the necessity of organizing a new Church, and nine members of the Macedonia Church drew their letters for that purpose. These met on Thursday evening, Jan. 28, 1885. Bro. F. W. King was invited to act as chairman, and Rev. W. M. Alexander secretary. The Patterson Ave. Baptist Church was then constituted, adopting the Word of God as its rule of faith and practice, and Pendleton's Manual for government. A council of sister Churches met on February 5, with Rev. A. J. Rowland as moderator, and Rev. J. H. Brittain as secretary, which approved the new society. Recognition services were held on February 15, participated in by Rev. Harvey Johnson, Rev. J. H. Brittain and Rev. Dr. Rowland.

Since then the Church has increased to forty members. The Sunday school has as yet only about the same number. Besides the current expenses, about \$1,000 has been raised in contribution from friends toward paying for the chapel. Bro. Alexander is in charge as pastor.

MEMORANDA.

THE following Churches were formerly connected with the Maryland Baptist Union, but in 1877, the necessity of more efficient work in Washington, led to their withdrawal and the organization of the "Columbia Association:" Second, E Street, Calvary, Fifth and North Baptist Churches of Washington and the Georgetown Church.

The following Churches were formerly in connection with our Association, but have mostly become extinct, some of them very shortly after their organization. The date of their admission is prefixed; their names were dropped from time to time, through failure to report.

1841, Madison St., (Mt. Zion.) 1842, Elkridge. 1843, Fifth Baltimore. 1846, Sixth Baltimore. 1848, Hanover. 1848, Wetipquin. 1848, Bethel. 1848, Timber Ridge. 1854, Frederick. 1857, Annapolis. 1859, Mt. Savage. 1866, Mt. Vernon. 1867, Muirkirk. 1870, Providence. 1871, Barton. 1873, Gethsemane. 1875, Westminster.

The following Churches having been alluded to in the preceding sketches, it is interesting to know a few facts concerning their career:

The *Third* Baptist Church was constituted in 1818, and met in the house vacated by the First Church, on the corner of Front and Fayette streets. It never was a strong body. Revs. James Osbourn and John P. Peckworth were successive pastors. Mr. Osbourn published a work on Predestination. There is a print in the Historical Society rooms, representing a baptism by Mr. Osbourn in Jones' Falls. The Church gradually disappeared, about 1830.

The *Ebenezer* Baptist Church comprised a number of disaffected members who left the First Church, in 1821, under the leadership of Rev. E. J. Reis, a former pastor of that body. They built the "Calvert street meeting house," where they worshiped for a few years. The "Baltimore Association" met there in 1835. Not being able to pay in full for the building, they removed to the "Bazar," on Harrison street, and the meeting house was bought by Mr. Wm. Crane. The Ebenezer Church adopted anti-missionary sentiments, and shortly after died out. It never had over a hundred members.

The *Mt. Zion*, afterwards the *Madison St. Church*, was organized by brethren Alexander Butcher, Wm. Cook, Samuel Scribner, Sam'l Sands and James Bannister, who came by letter from the above-named Ebenezer Church, and E. L. Ironmonger, from the First Church, Richmond, Va. They were publicly recognized by a council, Feb. 8, 1830, in the old Masonic Hall, Revs. John Healy, Edward Choate and Wm. Burkett officiating. The Church subsequently worshiped in the Athenæum, and in Hargrove chapel. In 1843, they erected a neat meeting house on Madison street, corner of Plover alley, which they occupied for several years. Their successive pastors were Revs. D. Davis, Fred. Clark, W. Mathews, C. R. Hendrickson, Thos. Burkett, Robert Compton and O. W. Briggs. In 1847, after a hard struggle to pay for their building, the members were compelled to yield it up, to disembarass themselves of their heavy debt. The Mt. Zion Church then disbanded.

The *Fifth Baptist Church* was organized in 1843, with some nine persons who had been carrying on a mission school on Hollins street, near Oregon. Rev. J. A. McKean became pastor, and reported eighteen members in 1844; when he left, to take charge of the Sixth Church. In 1845, Rev. E. S. Dulin served for a short time. The brethren engaged to purchase the chapel in which they met, for \$1,300, but finding themselves unable to raise more than half that amount, the effort was abandoned and the Church ceased to exist in 1846.

The *Sixth Baptist Church* was constituted in 1844, of those members of the Calvert St. Church who did not remove to the High St. Church, and several others who came out of the Fifth Church. They numbered about fifty persons. Rev. J. A. McKean became pastor, and in 1846, reported ninety-three members. The newly organized Seventh Church now purchased the meeting house,* and the Sixth Church removed to a hall, where the membership shortly disbanded and sought a resting place in the First, High St., and Seventh Churches.

*As an item of interest, we append the subscriptions made for this purchase, from the original paper: A. R. Levering \$350, Mary V. Levering \$50, Hannah Levering \$200, Hannah M. Levering \$50, Misses Hope \$20, John W. Ball \$150, E. Gibson \$60, J. S. Lamar \$10, A. W. Poulson \$150, J. Lewis, jr. \$50, John G. Rous \$350, F. A. Levering \$100, Eugene Levering \$125, J. W. Harvey \$50, E. Hubball \$100, W. W. Lawrason \$200, A. D. Kelly, jr., \$550, W. H. Hale \$50, D. Chase \$500, A. A. Chapman \$550, J. Hahn \$100, L. P. Bayne \$300, S. Scribner \$500, C. D. Slingluff \$200, O. F. Winchester \$100, J. W. Sweet \$55, G. Irwin \$100, J. W. Mercer \$60, Miss Peters \$50, Geo. W. Norris \$325, W. Crane & Son \$600. Total, with some interest, \$6,000. After the Seventh Church built a new house, the "Calvert St. meeting house" was sold to another denomination.

BALTIMORE BAPTIST CHURCH EXTENSION SOCIETY.

A BRIEF sketch of this society, so often alluded to in the preceding History, seems desirable here. It originated in the Executive Board of the Maryland Union Association, Nov. 21, 1853. Rev. F. Wilson and Rev. Dr. Fuller were appointed to prepare a constitution, which was adopted and the society fully organized, Jan. 2, 1854. Its first president was Alexander D. Kelly; secretary, Franklin Wilson. Its first work was the erection of the Franklin Square meeting house, dedicated in November, 1855. Its next task was the purchase of St. Stephen's P. E. chapel for the Lee St. Church, in 1855. Previous to this, a neat brick chapel had been erected by the secretary, nominally under the auspices of the society, on Chase street, opposite the centre of Madison Square. It was dedicated July 9, 1854, and occupied for nearly ten years by a mission and Sunday school of the High St. Church. In 1864, it was abandoned and sold for a small portion of its original cost. Some good was accomplished, and the conversion of one young man there, now Rev. J. W. T. Boothe, D. D., repaid for all the investment.

The society at first took the entire responsibility of erecting the houses, *invited Churches to occupy them* after they were built, and gave them a deed for the property when they became self-sustaining. This was concluded to be an injurious policy, and it was afterwards decided simply to *aid* Churches in the efforts they should themselves make to build. Nothing more was done until 1872, when the society, acting on this plan in a very limited degree, built the Leadenhall St. house.

In 1880, it aided the First Colored Church in their earnest struggle to obtain a building. In 1884, it gave the Fuller Memorial Church similar liberal aid in their new edifice. It is now considering other localities. It has done good work, and much more is expected from it.

THE CHURCH BUILDING LOAN FUND.

THIS was originated in the Association in 1869. The object is to secure an annual contribution, averaging *ten cents* from each member of our Churches, to form a Fund, to be loaned to Churches needing aid, to be repaid on very easy terms. The Fund has not increased as rapidly as desired, having reached only to \$1,376.97; but it has accomplished much in saving several houses from sacrifice and purchasing others at a small cost. It has assisted, more or less, the following Churches: Bladensburg, Frostburg, Shiloh, Good Hope, Forest Hall, Ebenezer, Bethany, Cambridge and Riverside. Most of the original loans have been repaid, and the money used again on its mission of help.

WIDOWS AND SUPERANNUATED MINISTERS' FUND.

This was originated as a "Widows' Fund" in 1840, and enlarged to include "Superannuated Ministers," in 1848. It has annually distributed a handsome sum among those needing assistance; and now by gifts and legacies amounts to \$4,861.20. In 1884, this charity received a noble gift of \$1,000 from Bro. Christopher West.

PLAN FOR PREVENTING CHURCH DEBTS.

ADOPTED BY THE MD. UNION ASSOCIATION, 1878.

RESOLVED--That we recommend the Churches and brethren of this Association to refuse subscriptions to any church-building enterprise, until the following conditions have been fully complied with:

1. That it shall be approved by the Executive Board, or by a council composed of delegates of not less than five other Churches of this Association.

2. That the Board or council be requested to withhold approval, unless:

(a.) The property shall first be deeded by a good and sufficient title to trustees worthy of confidence, all of whom shall be members of Baptist Churches, who shall hold it in trust for a Baptist Church.

(b.) The elevation, ground plan and specifications of the proposed edifice shall be submitted to said Board or council, with estimates of its entire cost, carefully prepared by a reliable builder or builders.

(c.) A responsible Building Committee shall have been appointed with a Chairman, who *alone* shall be empowered to make contracts authorized by the Committee, and a Treasurer, who *alone* shall be authorized to receive money, and to pay bills on the chairman's order; and who shall be required to enter in a suitable book all receipts, disbursements and accounts.

3. No subscriptions shall be payable until at least three-fourths of the estimated cost shall have been subscribed; and the work not to be commenced, or a contract of any kind be made, until said amount shall have been secured in reliable subscriptions.

ANNUAL RECORD OF THE MARYLAND

Date of Meeting.	WITH WHAT CHURCH.	MODERATOR.	CLERK.	PREACHER OF ANNUAL SERMON
1836	First, Baltimore.	James Wilson.	S. P. Hill.	Letters.
1837	Gunpowder.	G. F. Adams.	C. C. Park.	G. F. Adams.
1838	Taneytown.	G. F. Adams.	S. P. Hill.	S. P. Hill.
1839	Nanjemoy.	G. F. Adams.	Wm. Smith.	T. Leaman.
1840	Pikesville.	G. F. Adams.	C. D. Slingluff.	S. P. Hill.
1841	Second, Wash'n.	G. F. Adams.	A. F. Crane.	G. F. Adams.
1842	Hereford.	G. F. Adams.	A. F. Crane.	E. Kingsford.
1843	Calvert St., Balt.	S. P. Hill.	A. F. Crane.	R. Compton.
1844	E. St., Wash'n.	J. Aldrich.	A. F. Crane.	S. P. Hill.
1845	First, Baltimore.	J. Aldrich.	G. W. Samson.	J. S. Bacon.
1846	High St., Balt.	G. F. Adams.	J. A. McKean.	G. W. Samson.
1847	E. St., Wash'n.	G. F. Adams.	A. F. Crane.	Richard Fuller.
1848	Seventh, Balt.	G. F. Adams.	A. F. Crane.	J. S. Bacon.
1849	First, Baltimore.	G. F. Adams.	A. F. Crane.	G. W. Samson.
1850	E. St., Wash'n.	Richard Fuller.	A. F. Crane.	Franklin Wilson.
1851	High St., Balt.	J. S. Bacon.	A. F. Crane.	R. W. Cushman.
1852	Seventh, Balt.	J. W. M. Williams.	A. F. Crane.	S. C. Boston.
1853	E. St., Wash'n.	A. D. Kelly	A. F. Crane.	J. W. M. Williams.
1854	First, Baltimore.	J. W. M. Williams.	A. F. Crane.	J. H. Philips.
1855	Second, Balt.	J. W. M. Williams	A. F. Crane.	Richard Fuller.
1856	E. St., Wash'n.	G. F. Adams.	A. F. Crane.	J. G. Binney.
1857	Cumberland.	G. F. Adams.	J. H. Phillips.	G. W. Samson.
1858	Seventh, Balt.	G. W. Samson.	A. F. Crane.	D. Cumming.
1859	Newtown,	Franklin Wilson.	A. F. Crane.	Richard Fuller.
1860	E. St., Wash'n.	G. F. Adams.	A. F. Crane.	Franklin Wilson.
1861	High St., Balt.	J. W. M. Williams.	A. F. Crane.	J. S. Kennard.
1862	Franklin Sq. Balt	J. W. M. Williams.	A. F. Crane.	I. Cole.
1863	First, Baltimore.	J. W. M. Williams.	A. F. Crane.	O. F. Flipppo.
1864	Lee St., Balt.	J. W. M. Williams.	A. F. Crane.	S. R. White.
1865	Seventh, Balt.	J. W. M. Williams.	A. F. Crane.	G. P. Nice.
1866	Second, Balt.	J. W. M. Williams.	A. F. Crane.	J. Berg.
1867	Calvary, Wash'n.	Franklin Wilson.	A. F. Crane.	J. W. M. Williams.
1868	High St., Balt.	H. Woods.	A. F. Crane.	J. B. Hawthorne.
1869	First, Georget'n.	A. F. Crane.	E. Calvin Williams.	R. B. Kelsay.
1870	First, Baltimore.	A. F. Crane.	E. Calvin Williams.	Jos. E. Chambliss.
1871	E. St., Wash'n.	A. F. Crane.	E. Calvin Williams	J. W. Parker.
1872	Franklin Sq. Balt.	A. F. Crane.	E. Calvin Williams.	D. B. Jutten.
1873	Eutaw Pl., Balt.	W. T. Brantly.	E. Calvin Williams.	J. Pollard, Jr.
1874	Fifth, Wash'n.	J. Pollard, Jr.	E. Calvin Williams.	L. D. Pauling.
1875	High St., Balt.	J. Pollard, Jr.	E. Calvin Williams.	G. W. Sanderlin.
1876	Seventh, Balt.	J. Pollard, Jr.	E. Calvin Williams.	C. C. Meador.
1877	Second, Balt.	O. F. Flipppo.	E. Calvin Williams.	J. T. Craig.
1878	Eutaw Place, Balt	C. C. Bitting.	E. Calvin Williams.	C. C. Bitting.
1879	Lee Street, Balt.	C. C. Bitting.	C. Powell Grady.	H. J. Handy.
1880	First, Balt.	C. C. Bitting.	C. Powell Grady.	W. T. Brantly.
1881	Franklin Sq. Balt	E. Calvin Williams	C. Powell Grady.	F. H. Kerfoot.
1882	High St., Balt.	F. H. Kerfoot.	C. Powell Grady.	H. M. Wharton.
1883	Second, Balt.	James Pollard.	J. Henry Brittain.	W. S. Penick.
1884	Eutaw Place, Balt	James Pollard.	J. Henry Brittain.	A. C. Dixon.

BAPTIST UNION ASSOCIATION, 1836—1884.

CHURCHES RECEIVED.	Ministers.	Churches.	Baptized.	Received by Letter.	Restored.	Dismissed by Letter.	Excluded.	Erased.	Deaths.	Total Members
Nanjemoy.	4	6								478
	6	7	58	16	2	15	2		8	535
	5	7	28	11		7	12		5	550
	5	7	26	20		20	6		7	565
	6	7	606	55	4	19	7	13	17	1083
Good Hope, Madison St.*	8	10	285	38	1	21	7		16	1554
Hereford, First Col. Balt.										
Elkridge,* E. st. Wash'n.†	9	13	183	56	8	55	27	59	22	1690
Forest, Fifth Baltimore.*	11	15	256	109	6	166	32	5	2	1850
	10	15	86	75	3	63	31	33	29	1888
Seventh Baltimore.	13	16	77	77	4	201	8	44	35	1755
Sixth Balt.,* Huntingdon.	11	17	83	98	5	73	42	96	21	1769
	12	16	66	79	2	38	27	17	22	1802
Second Balt., Hanover.*	20	22	184	177	4	64	41	18	33	2021
Cumberland, Wetipquin.*										
Timber Ridge,* Bethel.*										
Second Col'd Baltimore.*										
Rockdale,* Rockville.	20	24	184	90	16	70	33	152	36	2024
Vienna, Sec. Col. Wash'n.‡	17	26	95	51	2	57	26	35	35	2034
Eckhart, Union, Balt.	19	27	301	115	12	73	29	4	29	2342
	25	28	249	63	14	55	51	23	31	2448
	23	25	162	93	10	76	30	16	43	2527
Pocomoke City, Frederick.*	25	28	382	85	16	103	34	37	29	2808
Franklin Square, Balt.										
Lee Street, Baltimore.	27	30	265	185	11	109	22	7	29	3149
Rehoboth, Pitt's Creek.	32	30	242	100	19	77	37	4	42	3291
Annapolis,* First Wash'n.‡	28	32	559	123	7	158	41	26	45	3784
	35	32	420	140	17	154	44	34	51	4154
Mt. Savage,* Salisbury.	30	34	198	121	16	204	75	55	41	4143
Germantown, Poolesville.	32	37	265	115	29	132	67	36	31	4274
German, Baltimore.*	26	34	363	167	24	121	52	127	39	4295
	20	34	66	73	4	132	100	8	43	4015
	22	34	150	163	13	63	55	14	67	4137
	26	34	207	91	11	45	39	27	72	4315
First German, Balt., Sater's	22	35	315	119	20	105	37	25	57	4545
Calvary, Wash.† Mt. Vernon*	27	39	405	172	44	193	91	42	85	4842
Georgetown.†										
Muirkirk.*	35	38	482	194	49	170	141	62	62	5070
Mount Hope.	34	39	278	174	15	155	241		42	5124
Bladensburg, Rehob. Col.*	33	40	332	167	9	156	128			5324
Providence, Baltimore.*	33	38	664	173	40	135	24	53	45	5544
Eutaw Place, Barton.*	33	43	342	456	30	366	100		91	5434
Cumberland.										
Frostburg, Forest Hall.	37	45	325	213	21	123	134		94	5526
Leadenhall St., Gethsemane*	37	49	746	397	33	213	61		71	6756
North Wash'n,† Longwood.										
Annapolis,* Mt. Olivet.*	51	54	1085	364	67	224	272		78	7773
Macedonian, Mount Zion.										
Westminister,* Fred'k. Col.	46	60	542	276	58	228	100	112	85	8659
Georgetown Col.‡ Ebenezer										
Cabin Creek, Third Col. W'n‡										
	50	60	1031	411	98	80	279		97	10271
	51	60	893	308	64	194	91	40	111	10716
	38	54	531	276	102	143	252		88	9424
Annap. col, Rockv. c, Salisb. c.	38	54	865	247	104	179	275		124	9347
Fuller Memorial, Calvary, Balt.	42	45	393	201	65	165	135		96	8306
Mt. Zion, Oak Grove col.	42	45	690	230	72	193	295		136	8755
Perkins Sqr. col. Zion, col.	42	50	792	189	210	193	268		100	9353
Cambridge, Immanuel.										
Fulton Avenue, Baltimore.	30	52	684	252	192	268	257		485	9807
Riverside, Hagerstown.	50	54	605	275	315	232	182		109	10376

* Extinct. † Dismissed in 1877, to form Columbia Association. ‡ Dismissed 1879.



A P P E N D I X.

AN EPOCH IN MARYLAND BAPTIST HISTORY.

THE history of the Baptist denomination in Maryland is marked by several epochs, from each of which it has progressed with increased importance. One of these was in 1836, when the Maryland Union Association came out from among the old unevangelical Churches, and declared for an aggressive missionary system. Another was in 1839, when the great revival took place under the vigorous preaching of Elder Jacob Knapp, who stirred the community like a John the Baptist, and was the means of bringing into the Churches many of their most sterling members. The settlement of Richard Fuller with the Seventh Church was another of the points, the building of the Eutaw Place Church another. The "Centennial Thank Offering," the erection of many church edifices, and the planning of a thorough and comprehensive policy for the establishment of Baptist principles in our midst, are all the outgrowth of the foregoing noted periods.

It is interesting to recall the events of the past upon which so much depended, but which are now dying out in the memory of our people, with the lapse of a generation. Let us describe an episode which was in its results one of the most important in our annals.

On the 28th of April, 1841, the General Baptist Convention of the United States met in the "First Baptist Meeting House," on the corner of Sharp and Lombard streets, Baltimore. It was a *national* assemblage of Baptists, and the last ever held in this city, for after the following meeting in 1844, the Southern delegates withdrew and organized the present Southern Baptist Convention.

The First Church was then under charge of Rev. Stephen P. Hill; it had about four hundred and fifty members, and occupied the most prominent place in the denomination in Baltimore. As already stated, Elder Knapp had spent some time with this Church, a year or two previous, and aroused it to unwonted activity. The other Churches however, were few and weak; and all told, the Baptists were in a great minority, and not much regarded.

When the General Convention met here, delegates came from all parts of the country, and the gathering attracted considerable attention. There were celebrated names among them. Spencer H. Cone, the honored president for nine years, called the body to order, but declined a

reelection. He had spent some of his earlier years here, struggling for a livelihood as an actor, a school-teacher, a clerk, and a printer, and was now regarded as one of the most eloquent pulpit orators in this country, and drew crowds to hear him wherever he preached. The venerable William Bullein Johnson, of South Carolina, afterward president of the Southern Convention for several years, was elected to preside in Cone's place. He still wore the knee-breeches and shoe-buckles of his earlier days, and when he took the chair he impressed all the delegates with the dignity of his words and manner. The impassioned and brilliant Bartholomew T. Welch was there. He also had spent some years of his early life in Baltimore. Many other ministers, then or since prominent, from the North and South, occupied seats as delegates, representing large constituencies. Among them, (some venerable with age and others yet young,) were Daniel Sharp, R. H. Neale, Wm. Hague, Archibald Maclay, W. W. Everts, Pharellus Church, John O. Choules, George B. Ide, J. H. Kennard, A. D. Gillette, O. B. Brown, J. B. Jeter, J. O. B. Dargan, James Furman, Addison Hall, Jas. B. Taylor, (who was elected one of the secretaries,) E. L. Magoon, Geo. F. Adams, Cumberland George, A. M. Poindexter, Thomas Hume, James Fife, Robert Ryland, Daniel Witt and Richard Fuller.

Among the delegates representing Baltimore, were William Crane, and his son Fuller, then quite a young man, Fred'k A. Levering, Geo. W. Norris, (who with James C. Crane, of Richmond, acted as teller,) and Charles D. Slingluff. Of course, among the representative families who entertained the guests, were many other familiar names, such as the Wilsons, R. P. Brown, Levering, Patterson, Butcher, Baynard, Clark, Poulson and Kelly.

The meeting was one of great interest, with a spice of that discussion on slavery, which afterward culminated in the rupture of 1844; but on the whole it was fairly harmonious, and comprehended a survey and preparation for reaching the entire home and foreign mission fields. The old "Round Top" church, although a fine and imposing edifice, was not the best in its acoustic properties, but its floor and galleries were crowded day and night to hear the many able addresses; and Baltimore Baptists began to realize that they had a valiant brotherhood elsewhere, if not at home. But that which rendered the meeting momentous to the Maryland Baptists, is yet to be described.

The delegate representing the "Savannah River Association" had been appointed to preach before the Convention, and on the first night of the sessions, a crowded audience was gathered to hear his discourse. A heathen convert who was present, excited an increased interest in missions, by singing a plaintive hymn in the Karen language, and when Richard Fuller arose to speak, the congregation was prepared to listen

with absorbed attention. He was then only thirty-six years old, tall, elegant in appearance, courteous in manner, and with a most becoming dignity and decorum befitting the pulpit. He had a full suit of dark hair, curling over a prominent brow, and a face kindling with emotion as he became animated. A portrait on the wall of his former home in Baltimore gives a fine representation of his appearance in the bloom of his manhood, about this period.* When he announced his text, a solemn quiet pervaded the house, that remained until the last syllable of his sermon was reached: "And I, if I be lifted up, will draw all men unto me."

He began in his peculiar manner,† so well remembered by those who heard him then and later: "That was a singular account given by Eusebius of the conversion of Constantine. He was marching, says the historian, at the head of his army from France, to encounter his rival Maxentius, in a conflict upon the issue of which his empire depended. Oppressed with anxiety, he prayed that some god would aid him, when in the heavens and higher than the sun, a luminous cross appeared, emblazoned with these words, 'By this sign thou shalt conquer.' He did conquer, and ever after the cross was displayed as the banner of the Cæsars. The truth of this narrative I, of course, shall not now examine. It is certain, fathers and brethren, and all-important for us to recollect, that in the noble enterprise in which *we* are engaged there is but one standard which can be upreared successfully—but one banner which must flame star-like above our ranks and lead us on to victory—and that this is the cross, the cross of our Lord Jesus Christ." Having fixed the interest of his auditors, he first stated his arguments and described the power of the gospel, and then appealed to his hearers and plead with them to believe in it, with an earnestness, a force, a pathos and a grace of language, that moved and melted every heart. To this day the surviving listeners of that hour thrill with the emotion then excited. It is impossible to describe the sermon as preached. It comprised repeated climaxes of argument and description and pathos. It must be read, and read aloud, and read by one who has heard Fuller himself, and read with a believing heart, before its marvellous merit is fully realized. The Convention was electrified. As soon as Fuller had finished, the ministers on the platform, among whom were Sharp, Johnson, Cone and Welch, as by one impulse, crowded around

*THE likeness in the front of this volume is an accurate copy of a photograph of Dr. Fuller, taken when he was about sixty years of age. It gives a more correct notion of his expression and bearing than any engraving heretofore printed.

† DR. FULLER's tone of voice is here referred to, not the illustration. He seldom used illustrations or anecdotes, so distractingly abundant in recent popular discourses. Many of his sermons have no reference to figures, characters or incidents outside of the text.

him, clasped his hands, threw their arms around his neck, and some of them wept.

Next day, the young preacher was honored by a vote of thanks and a request for the publication of his discourse, which from that day to this has ranked with the finest efforts of pulpit eloquence in any language.

The effect of this sermon on the people of Baltimore was practical. In 1846-7, after the organization of the Seventh Baptist Church, there was a period of uncertainty, depression and discouragement, arising in part from the antagonism between that body and the First Church, as referred to in their history, and partly from the recent wrecking of several similar undertakings. Although there were many influential and sturdy men among all the Churches, yet there was no enthusiasm, and the cause seemed unpromising. The position of the denomination then, in our city, was quite different from its reputable standing at present. A leader was wanted, who could consolidate our sparse numbers and head a forward movement. A distinguished Virginia minister was commended for the field, but it offered no attractions for him and he declined it. In this emergency, the eyes of all were turned to a more distant State, and a unanimous call was extended to Richard Fuller. The elegant penmanship of deacon Aaron R. Levering on behalf of the Church, as well as the characteristic chirography of Fuller in his response* are still preserved. Seeing in the opportunity a platform for a great work, he at once suggested a plan of action which was joyfully

*WE cannot withhold this interesting letter. It was addressed to D. Chase, A. W. Poulson, A. R. Levering, A. A. Chapman, L. P. Bayne, J. G. Rous and A. D. Kelly, jr., deacons of the Seventh Church, only one of whom is now living.

BEAUFORT, S. C., FEB. 4, 1846.

Dear Brethren :—Here is a strange thing. Over and over have I received calls from large and flourishing Churches, and this when we were here in a most cramped and uncomfortable house; yet all these calls have occasioned no debate in my bosom. Now, we have just finished a large and beautiful chapel, and revivals have filled it, and everything conspires to make me happy, when a call from you fills me with perplexity. It is however as it should be—your wants and afflictions move me when your prosperity would not. I am now (and have been for a month or more) painfully engrossed in trying to save the Second Baptist Church in Charleston, and to restore harmony there, and God I trust has blessed his work. Your communication found me thus absorbed. Yet I confess it has pressed me day and night to a degree strange and unaccountable, unless God be meaning something. The sacrifice of breaking up here would be to me and my family such as you little conceive. This however would, of course, not interfere. To be Christians is to *feel practically* that “living or dying, we are the Lord’s,” and all sacrifices were, I humbly hope, comprehended in the act by which, years ago, I became the Lord’s. The salary, too, to which you allude, (or I would not here mention it,) could easily be arranged. Twelve years ago, I

adopted, and he came to the rescue. A suitable house was built, and the Seventh Church at one step took a high position in the denomination. Fuller became the foremost preacher in the city, as orator, controversialist and evangelist. Hundreds were converted and baptized under his ministry. The Baptist cause rose into consideration among the people at large. Its leading Bible truths became more universally regarded. His discussions of Baptist principles with several opposing ministers (which were widely published in book-form) attracted and convinced perhaps thousands of persons, and his many years of faithful pastorship over a constantly increasing Church made a wide impression

gave up a profession yielding me annually about \$6,000, and have never received a dollar since for my labors. I would employ most of it, should I come, wholly for the good of the Church. But now, there seem to me insuperable difficulties to which you do not refer.

First, you say nothing of a house. Surely you do not mean me to come and both preacher and people do so suicidal a thing as occupy the shell in Calvert St. If you have bought it, I submit to you that you made a mistake, and whoever becomes your pastor, unless you rectify that mistake, I feel certain that your position will be the prophecy and anticipation of utter defeat. Let me know then your intention as to this. You will not understand me as at all promising to give a favorable answer, in any case. The whole thing is with God, and I only wish some worthier man would go. At the same time, my spirit is greatly stirred, my conscience crying, "Lord, what wilt Thou have me to do?" I love Baltimore—I love you—I confess, too, that if I should move, it would be just into a latitude like yours, as I wish to look at Slavery and other agitating topics with a calm and impartial judgment, and see what is our duty to our poor distracted country.

But I cannot come to Baltimore to do nothing. I am a practical man, caring nothing about what men talk, and regarding *works* as the only criterion of character. If I make sacrifices, I must have some to be with me in them.—For example: Out of the salary, suppose I subscribe \$500 for five years, i. e. \$2,500, what will you all do? Will you get a lot and right away begin a large house? Now is the time—your character and usefulness and happiness are gone if you identify yourselves with the past of any of the former Churches in Baltimore. Begin afresh—and at once take a high stand. Write me on this point. I only wish we could meet, as writing is to me a most wretched means of communication. God bless you. My love to all. Your affectionate brother in Christ, R. FULLER.

P. S.—I repeat that you will regard my continuing this correspondence at all as simply the result of my conscientious solicitude about duty. I am informed that you have already called B. to you, and M., and both declined. Some say you are the noblest body of Baptists in the land—others have some grains of scruple as to that, and doubt if any pastor could please you. All this to me is moonshine—if you are Christians and feel that *you and yours are Christ's*, we could easily adjust minor things. We have the truth, and it is a shame that the advocates of truth should be depressed and downtrodden, as the Baptists have been in your city. What has become of Bro. C. M. Keyser? Where is Bro. Wm. Crane? Do, I implore you all, make noble sacrifices, resolve upon great and noble things, and you will yourselves rejoice now in the applauses of God and receive a crown of no common splendor.

R. F.

for good on the entire community. Undoubtedly, his settlement in Baltimore was an epoch in our religious history.

A few years after, in 1851, Rev. J. W. M. Williams, a man of enthusiastic yet practical and uncommonly energetic temperament, was called from Virginia, to fill the pulpit of the First Church, where he has remained preaching with notable success, like Fuller, for the third of a century. From about that same period, the name of Franklin Wilson becomes known as that of the laborious engineer of the Executive Board of our Association, toiling year after year for the welfare of Zion and the support of our feeble Churches. Previous to these, we recall the memory of George F. Adams, another earnest faithful planter of Baptist principles wherever the soil was most sterile. To them should be added many names less noted, but familiar in every Church, of men and women, who bore the brunt of pioneer advances, paid the never-ceasing and weighty expenses of our progress, and died in the harness—some of them leaving descendants to continue their work on a wider scale. Those who live now can rejoice that “the little one has become a thousand,” and is beginning to feel strong enough for grander work—nothing less than the conquest of the State for Baptist principles!

WILLIAM CRANE.

THE memory of the just man should be preserved as an heir-loom to his descendants and an example to the world. Some names in this history have been frequently repeated. It could not be avoided. The men whose names are thus honored have been foremost and active in all the best labor that has characterized our Association. Among them from the first, to the end of his life, sturdy, honest, God-honoring WILLIAM CRANE deserves especial mention.

The different works in which he was engaged are noticed briefly, as they occurred, in the foregoing pages. A memoir of his life is published, which gives his personal history. We desire in this place to call attention to a phase of his usefulness which is not so generally familiar. Among the large crowds who throng the Colored Baptist Churches of Baltimore, there are few who know that they are indebted in a large measure to Wm. Crane, for the privileges they enjoy.

From his earliest years, he was a devoted friend to the colored race. Away back in 1813, when living in Richmond, Va., he gave much time and labor to their welfare, and at one period carried on a night school, with the help of David Roper, in which he endeavored to educate some twenty colored boys, among whom were Lott Cary, John Lewis and Collin and Hilary Teage, all of whom became widely known in this country and in Liberia, for their activity in the missionary field.

Mr. Crane was president of the African Missionary Society, and secured the appointment of Cary and Teage as missionaries to Africa. The *first Baptist Church of Africa* was organized in his house, and these missionaries carried it to the dark continent—then much less known and far more hopeless than now. He frequently forwarded books, goods and money to Africa, and is regarded as the chief means of whatever success may have been achieved at that time in christianizing the natives.

After Mr. Crane removed to Baltimore in 1835, he interested himself in the welfare of the colored people here. He aided, with others, to obtain the freedom of Noah Davis, who was employed as a missionary by our Board. He built a house of worship for a congregation which he had gathered, and, in brief, he inspired the Maryland Union Association with that steady purpose which has prompted them to do their utmost for the colored people, and which has led them of late years to the expenditure of much money in the establishment of large churches, and their general encouragement in education and civilization, until now the Colored Baptists of this city stand among the most reputable in the country.

Everything must have a beginning, and it is to *the man who makes this beginning* in all enterprises for improving his fellow-man, that due honor should be paid. William Crane made those early efforts for the colored Baptists in the days of slavery, and thus rendered possible their present rapid growth. He died in 1866, sincerely mourned by the feeble Churches then struggling upward through his care. Now, in the day of prosperity, with nearly four thousand members and several spacious houses of worship, they should look back with gratitude and lay a crown of thanks upon his grave.

REV. GEORGE F. ADAMS, D. D.

DR. ADAMS has been referred to frequently in these pages, both as a missionary and pastor of several Churches. We think it is necessary to add at this place, a few items concerning his long and useful life. We say *useful* advisedly, for he was one of those plain, honest, conscientious workers for the welfare of mankind whom God honors by making useful in the highest sense. His labors as an educator and his long service as a minister of Christ have made an abiding mark on the character of all who knew him. He left a memory without a single stain, as a "faithful servant of the Lord."

George F. Adams was born in Dorchester, Mass., in 1802. Removed to Ohio at an early age, he was converted and baptized in 1812. At twenty, he was licensed to preach, and entered Columbian College in

1824, to prepare himself for the ministry. In 1829, he was principal of the College school and pastor of the incipient body which formed the E Street Church, with which he had been ordained in 1827. Thirty years later, the Columbian University honored its former principal with the title that heads this chapter. From 1830 to 1835, he was principal of a ladies' academy in Falmouth, Va., and assistant pastor with Rev. R. P. Semple of a Church in Fredericksburg. In 1836, he came to Baltimore, served the Board and various Churches as herein recorded, until the Civil War, when he went back to Virginia; but soon returned again, and from 1863 to 1865 labored as missionary here. In 1865, he took charge of a female school in Onancock, from which he was called in 1867 to the Baptist Church at Hampton, where he built up the cause for nine years. In 1876, failing in health, he returned to Baltimore, where he died, April 16, 1877. Every suitable respect was paid to his memory by the Baptists of this city, and his remains were placed in Baltimore Cemetery, beneath a marble erected by them.

He was twice married and left a widow and several children. We are indebted to one of his sons, Dr. Charles S. Adams, for the privilege of copying a photograph likeness taken in 1850, when his father was in his prime. The engraving is accurate and will recall his familiar features to those who remember him at that period.

IN MEMORIAM.

BESIDES those who have been already named in the preceding pages, there are others who deserve some special notice. We take the liberty of mentioning several.

ROBERT P. BROWN, NELSON CLARK, DANIEL CHASE and SAMUEL BEVAN were among the first business men of Baltimore, and illustrated the truth that diligence in business and the possession of wealth and high social position are by no means inconsistent with true piety.

A. D. KELLY, of the Seventh Church from its beginning, was also active in the Board, and in all his relations "adorned the doctrine of God his Saviour." FREDERICK A. and EUGENE LEVERING, both successive treasurers of the Board and "pillars of the Church," have left honored names. The latter is specially memorable for his bequest of \$33,500 to religious and charitable organizations. DR. JUDSON GILMAN, long a Bible-class teacher and deacon in the Seventh Church, died in 1883.

CHARLES M. KEYSER united with the First Church in 1839, and left it at the formation of the Seventh, and was on the building committee of the latter. He died in 1874, aged seventy-five years. He was one of our most prominent citizens, having been a member of the city

council, the State Senate and House of Delegates, the Board of Fire Commissioners, and Public School Board ; and director of the Baltimore and Ohio Railroad, and of several banks and insurance companies. He was a director of the House of Refuge twenty-five years and president fifteen years. In his extensive business, and in all the relations of life, his industry, prudence and integrity secured for him the confidence of the public, while his genial nature, kindly heart and Christian principle made him eminently useful in the great charity to which so much of his life was given.

ALEXANDER W. POULSON, who will be kindly remembered by thousands as the upright merchant, the calm, dignified, trusted friend, and one who for thirty years used the office of a deacon well, was born in Philadelphia, in 1807. He came to Baltimore in his youth, started his business career in the establishment of the late Chauncey Brooks, and in a few years begun the house which still bears his name. Mr. Poulson was converted under Mr. Knapp's preaching in 1839, and was one of the constituent members of the Seventh Church in 1846. He was remarkable for his close attention to duty, his adherence to system, and his devotion to the welfare of the poor members of the Church. In all these respects and in sincere piety, he was an example. He died in May, 1876.

ALEXANDER BUTCHER, who died in 1884, at the age of nearly eighty years, was another of the kind we have named, to whom the Churches owe so much for their faithful, unostentatious, self-sacrificing labor in the ranks of the common membership. For over fifty years, he was a pillar to lean on in the Church. No movement for good was without his aid, and in the Church to which he belonged, whether the First or Ebenezer, or Mount Zion or the Seventh, he was the same indefatigable bearer of burdens until the infirmities of age unfitted him for the load. At every social entertainment, when the Churches required refreshments, he gave liberally of his goods and his toil. He entertained the Southern Baptist Convention in the Seventh Church in 1868, and from that and numerous other collations, it is doubtful whether he ever made one cent of profit. In all the early, unpopular struggles of our denomination, in mission and Sunday school work, and especially as an encouraging friend of the young, Alexander Butcher leaves a memory redolent of piety and love.

A. FULLER CRANE was from his youth one of the most prominently active members of our denomination here. Secretary of our Association for twenty-five years, and moderator for four years, superintendent of the Seventh Church Sunday school for seventeen years, secretary of the Southern Baptist Convention several years, director of the House of Refuge, president of the Maryland Deaf and Dumb Asylum, an enterprising merchant and citizen, a kind friend, and a sweet singer in

the Church and Sunday school for forty years—in all these offices Bro. Crane filled his part with enthusiasm to the full measure of his powers, and left behind many pleasant memories and grateful hearts. He died in 1884, after an illness of several years, regretted by all the Church.

GEO. W. NORRIS was converted in 1839, and devoted many years to Sunday school and other benevolent work. He was a man of strong individuality. One of his daughters is the wife and efficient collaborer of Dr. R. H. Graves, our missionary in China; another the wife of Rev. J. B. Hartwell, missionary, now in California. Bro. Norris died in 1885.

WM. H. RYAN, who died in 1878, is well remembered as the ardent impulsive, humorous and effective advocate of temperance and other causes that he championed at the Association and the Board, of which he was a faithful member. He made many pithy and original speeches. He was an ardent friend of Sunday schools.

LAWRENCE P. BAYNE came from Virginia to Baltimore. He aided in organizing the Seventh Church, where he filled the office of deacon, and subsequently the same position in the Franklin Square Church. He was at one time chairman of the Executive Board. He had a fine personal presence, and gifts as a public speaker. He removed to Washington some years ago, and afterwards to New York, where he died, early in 1885.

MRS. ELIZA BAYNARD died March 23, 1883, in her *ninetieth* year. In early youth, she gave her heart to Christ, and turning away from the circles of wealth, fashion and pleasure, consecrated her life and property to a better service. She became a member of the First Baptist Church and afterwards of the Seventh, in which she remained until her death. Her rare abilities, expansive benevolence and devotion to the poor, made her death a great loss to the whole community. While her heart and hand were ever open to the claims of her own Church and all its Christian enterprises, she did not stop here, but listened to the cry of the needy everywhere. Especially was she interested in the friendless orphan. In 1824, she became secretary of the "Baltimore Orphan Asylum," and after nine years' service was chosen president, an office which she filled most nobly for *fifty* years, giving much close personal attention to the children, and contributing greatly to the up-building of this most useful charity in the confidence of the public. Thousands of children have been sheltered there and trained to lives of virtue and usefulness. The doctrines of grace were sister Baynard's delight and the spring of her cheerful piety, her generous benefactions, her active zeal. For her "to live was Christ; to die was gain." Her last days, though clouded by blindness, were full of peace and joy in the Holy Ghost.

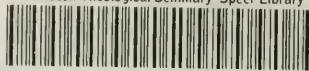
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